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EPITOME EVANGELICA;

BEING A

SELECTION FROM THE GREEK TESTAMENT,

CONSISTING OF

PORTIONS OF THE FOUR GOSPELS, CHRONOLOGICALLY AND IN PART HARMONICALLY ARRANGED,

AND FORMING

A CONNECTED NARRATIVE OF THE PRINCIPAL EVENTS

OF THE

LIFE AND MINISTRY OF CHRIST:

ACCOMPANIED BY A

CLAVIS AND GRAMMATICAL NOTES.

Intended as a Companion to the Author's "Lexilogus Scholasticus," and as an Introduction to his "School and College Greek Testament."

BY THE

REV. S. T. BLOOMFIELD, D.D. F.S.A.

ETC.

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PREFACE.

In laying before the Public the present work,—which, like a former one, the School and College Edition of the Greek Testament, has been especially designed to advance the progressively increasing study of the New Testament in schools,— the Author has had for his especial purpose to supply what *still*, as it respected the *lower* forms in schools, seemed a *desideratum*—namely, a work containing such a portion of the Greek Testament as might be *sufficient* for *less advanced learners*, and of which the matter should be constructed with an especial reference to the actual *requirements* and capacities of those for whom it was more particularly intended.

To advert to the *plan* which he has pursued in the formation of the present work, it consists, as far as it regards the *Text*, of carefully selected portions of the four Gospels divided into convenient sections; the matter being drawn into a series by a thread of connexion

carried on in the Headings prefixed to those sections: the whole comprising a narrative (expressed in language derived from one or other of the Evangelists) of the principal events of the Life of our Lord Jesus Christ; interspersed with the leading moral discourses, parables, and miracles of our Lord, chronologically disposed, and so arranged as to form, on the most important points, a *Harmony* of the four Gospels. Subjoined to the Text are brief and elementary grammatical *Notes* (chiefly serving to clear the construction), together with a *Clavis*, comprising the words contained in the Text, accompanied by their leading significations; and an Analysis of such grammatical forms as present any difficulty, to assist the young student in parsing. The Notes will, it is hoped, be found, though brief, sufficient, in conjunction with the *Clavis*, for the purpose in view; namely, that of enabling the young learner to make due preparation for construing and parsing the portion assigned him by the master: but, should it be thought by experienced preceptors desirable to somewhat *enlarge* them, the Author will, in a subsequent edition, readily respond to their wishes.

The *Clavis*—forming an almost novel feature in a work of this kind, and in its construction demanding an amount of irksome labour far greater than would easily be imagined—will, it

is hoped, be found, from the amount of information communicated, and that of labour and time spared, to the learner, extremely useful. Should, however, any *further* information be required, the Author trusts it will be found in his *Lexicon to the Greek Testament.*

With respect to the *Text*, — on which, as forming the most *important* portion of the whole, the *greatest* pains and care, in the selection, amalgamation, and arrangement, have been bestowed by the Author,— the *effect* of his exertions will, he hopes, be found both in the *completeness* of this Epitome *as a whole*, and in the *clearness* throughout, resulting from the adoption of a plan as novel as it will, he trusts, be found effectual for the purpose in view.*

Upon the whole, the Author is fully persuaded, that the present little work, used in conjunction with his *Lexilogus Scholasticus*, will very considerably shorten the time usually demanded for the acquirement of the elements of the Greek language, and materially tend to lay a solid foundation for its accurate and complete knowledge.

* It may perhaps be permitted here to point especial attention to the arrangement of the matter, as it respects the later events of our Lord's earthly course, especially from his last journey into Galilee to his Crucifixion and Ascension into heaven.

The Author has only to add, that although, in the formation of the present work, he has used his utmost endeavours to leave as little as possible to be amended in subsequent editions, yet, considering the originality of the plan, *something* may probably remain still to be effected in the way of alteration and improvement; and happy will he be to receive (through the medium of his Publishers) any suggestions with which he may be favoured by able and experienced instructors, with the view of making the work still more extensively useful. To such he would respectfully say,

> "Si quid novisti rectius istis,
> Candidus imperti; si non, his utere ———."

Brompton, May 16. 1846.

EPITOME EVANGELICA.

The Annunciation to, and Salutation of, the Blessed Virgin.

Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου, τοῦ βασίλεως τῆς Ἰουδαίας, ἀπεστάλη ὁ ἄγγελος Γαβριὴλ ὑπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας, ᾗ ὄνομα Ναζαρὲτ, πρὸς παρθένον, — μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ — ἐξ οἴκου Δαυΐδ· καὶ τὸ ὄνομα τῆς παρθένου Μαριάμ. καὶ, εἰσελθὼν ὁ ἄγγελος πρὸς αὐτὴν εἶπε· Χαῖρε, κεχαριτωμένη· ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυναιξίν! ἡ δὲ ἰδοῦσα διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ διελογίζετο ποταπὸς εἴη ὁ ἀσπασμὸς οὗτος. Καὶ εἶπεν ὁ ἄγγελος αὐτῇ· Μὴ φοβοῦ, Μαριάμ· εὗρες γὰρ χάριν παρὰ τῷ Θεῷ. καὶ ἰδοῦ, συλλήψῃ

ἐν γαστρὶ καὶ τέξῃ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας, καὶ Υἱὸς Ὑψίστου κληθήσεται· καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακὼβ
5 εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. Εἶπε δὲ Μαριὰμ πρὸς τὸν ἄγγελον· Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; Καὶ ἀποκριθεὶς ὁ ἄγγελος εἶπεν αὐτῇ· Πνεῦμα
10 ἅγιον ἐπελεύσεται ἐπὶ σὲ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεννώμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. Εἶπε δὲ Μαριάμ· Ἰδοὺ, ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥῆμά
15 σου. καὶ ἀπῆλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

Conception of Jesus Christ by the Holy Ghost.

Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς εὑρέθη ἐν γαστρὶ
20 ἔχουσα ἐκ Πνεύματος ἁγίου. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων· Ἰωσὴφ, υἱὸς Δαυὶδ, μὴ φοβηθῇς παρα-

λαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν, ἐκ Πνεύματός ἐστιν ἁγίου. τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν 5 ἁμαρτιῶν αὐτῶν. Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου, ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος, καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ. καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτό- 10 τοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.

Incarnation of Jesus by the Virgin Mary.

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις, ἐξῆλθε δόγμα παρὰ Καίσαρος Αὐγούστου, ἀπογράφεσθαι πᾶσαν τὴν οἰκου- 15 μένην. καὶ ἐπορεύοντο πάντες ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. ἀνέβη δὲ καὶ Ἰωσὴφ ἀπὸ τῆς Γαλιλαίας, ἐκ πόλεως Ναζαρὲτ, εἰς τὴν Ἰουδαίαν, εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθ- 20 λεέμ, ἀπογράψασθαι σὺν Μαριὰμ τῇ μεμνηστευμένῃ αὐτῷ γυναικὶ, οὔσῃ ἐγκύῳ. Ἐγένετο δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ, ἐπλήσθησαν αἱ ἡμέραι τοῦ τεκεῖν αὐτήν. καὶ ἔτεκε τὸν υἱὸν αὐτῆς τὸν 25 πρωτότοκον, καὶ ἐσπαργάνωσεν αὐτὸν,

καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ· διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι.

The Birth of Christ announced to the Bethlehemite Shepherds by an Angel.

Καὶ ποιμένες ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ φυλάσσοντες φυλακὰς τῆς νυκτὸς
5 ἐπὶ τὴν ποίμνην αὐτῶν. Καὶ ἰδοὺ, ἄγγελος Κυρίου ἐπέστη αὐτοῖς, καὶ δόξα Κυρίου περιέλαμψεν αὐτούς· καὶ ἐφοβήθησαν σφόδρα. καὶ εἶπεν αὐτοῖς ὁ ἄγγελος· Μὴ φοβεῖσθε· ἰδοὺ γὰρ, εὐ-
10 αγγελίζομαι ὑμῖν χαρὰν μεγάλην· ὅτι ἐτέχθη ὑμῖν σήμερον Σωτὴρ, ὅς ἐστι Χριστὸς Κύριος, ἐν πόλει Δαυΐδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον· εὑρήσετε βρέφος ἐσπαργανωμένον, κείμενον ἐν τῇ φάτνῃ.
15 Καὶ ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίου, αἰνούντων τὸν Θεὸν, καὶ λεγόντων· Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη· ἐν ἀνθρώποις εὐδοκία! Καὶ, ὡς ἀπῆλθον ἀπ'
20 αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, οἱ ἄνθρωποι οἱ ποιμένες εἶπον πρὸς ἀλλήλους· Διέλθωμεν δὴ ἕως Βηθλεὲμ, καὶ ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονὸς, ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθον σπεύ-
25 σαντες, καὶ ἀνεῦρον τήν τε Μαριὰμ καὶ

τὸν Ἰωσὴφ, καὶ τὸ βρέφος κείμενον ἐν τῇ φάτνῃ. Ἰδόντες δὲ διεγνώρισαν περὶ τοῦ ῥήματος τούτου. Καὶ πάντες οἱ ἀκούσαντες ἐθαύμασαν. καὶ ὑπέστρεψαν οἱ ποιμένες, δοξάζοντες καὶ αἰνοῦντες τὸν 5 Θεόν. Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν, κατὰ τὸν νόμον Μωσέως, ἀνήγαγον αὐτὸν εἰς Ἱεροσόλυμα, παραστῆσαι τῷ Κυρίῳ, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου. 10

The Nativity of Christ announced, and the Dwelling of the Holy Infant indicated, to the Magi by a Star.

Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βεθλεὲμ, ἰδοὺ, μάγοι ἀπὸ ἀνατολῶν παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντες· ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἴδομεν γὰρ τὸν ἀστέρα ἐν τῇ ἀνατολῇ, καὶ 15 ἤλθομεν προσκυνῆσαι αὐτῷ. Ἀκούσας δὲ Ἡρώδης ὁ βασιλεὺς ἐταράχθη· καὶ, συναγαγὼν ἀρχιερεῖς καὶ γραμματεῖς τοῦ λαοῦ, ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χριστὸς 'γεννᾶται.' οἱ δὲ εἶπον αὐτῷ· 20 Ἐν Βηθλεὲμ τῆς Ἰουδαίας· οὕτω γὰρ γέγραπται διὰ τοῦ προφήτου. Τότε Ἡρώδης, καλέσας τοὺς μάγους, ἐπέμψεν αὐτοὺς εἰς Βηθλεὲμ, εἰπων· Πορευθέν-

τες ἀκριβῶς ἐξετάσατε περὶ τοῦ παιδίου· ἐπὰν δὲ εὕρητε, ἀπαγγείλατέ μοι, ὅπως κἀγὼ ἐλθὼν προσκυνήσω αὐτῷ. Οἱ δὲ ἐπορεύθησαν· καὶ, ἰδοὺ, ὁ ἀστὴρ, ὃν εἶ-
5 δον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοὺς, ἕως ἐλθὼν ἔστη ἐπάνω οὗ ἦν τὸ παιδίον. Καὶ, ἐλθόντες εἰς τὴν οἰκίαν, εἶδον τὸ παιδίον μετὰ Μαρίας τῆς μητρὸς αὐτοῦ· καὶ πεσόντες προσεκύνησαν αὐτῷ·
10 καὶ προσήνεγκαν αὐτῷ δῶρα, χρυσὸν καὶ λίβανον καὶ σμύρναν. Καὶ, χρηματισθέντες κατ' ὄναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν δι' ἄλλης ὁδοῦ.

The Flight of the Holy Family into Egypt.

15 Ἀνάχωρησαντων δὲ αὐτῶν, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ τῷ Ἰωσὴφ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ φεῦγε εἰς Αἴγυπτον, καὶ ἴσθι ἐκεῖ, ἕως ἂν εἴπω
20 σοί· μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. Ὁ δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον· καὶ ἦν ἐκεῖ ἕως τῆς τελευ-
25 τῆς Ἡρώδου.

Herod's Massacre of the Innocents.

Ἡρώδης δὲ ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγων, ἐθυμώθη λίαν· καὶ ἀποστείλας ἀνεῖλε πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς, ἀπὸ διετοῦς καὶ κατωτέρω. 5

Death of Herod, and Return of the Holy Family to Judæa.

Τελευτήσαντος δὲ τοῦ Ἡρώδου, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ, λέγων· Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ πορεύου εἰς γῆν Ἰσραήλ· τε- 10 θνήκασι γὰρ οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου. Ὁ δὲ ἐγερθεὶς ἦλθεν εἰς γῆν Ἰσραήλ. Ἀκούσας δὲ ὅτι Ἀρχέλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἐκεῖ 15 ἀπελθεῖν· χρηματισθεὶς δὲ κατ' ὄναρ, ἀνεχώρησεν εἰς τὰ μέρη τῆς Γαλιλαίας. καὶ ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ. Ὤκησε δὲ Ἰησοῦς ἐν Ναζαρὲτ, μετὰ τῶν γονεῶν, καὶ ἦν ὑπο- 20 τασσόμενος αὐτοῖς. καὶ προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

John the Baptist. His Mission and Ministry.

Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης. ὡς γέγραπται ἐν Ἡσαΐᾳ τῷ προφήτῃ· "Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ
5 προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου, εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ." Καὶ ἔτει πεντεκαιδεκάτῳ τῆς ἡγε-
10 μονίας Τιβερίου Καίσαρος, Ἡρώδου δύναστεύοντος τῆς Γαλιλαίας, καὶ Ποντίου Πιλάτου ἡγεμονεύοντος τῆς Ἰουδαίας, ἐγένετο ῥῆμα Θεοῦ ἐπὶ Ἰωάννην ἐν τῇ ἐρήμῳ. Καὶ ἦλθεν εἰς πᾶσαν τὴν περί-
15 χωρον τοῦ Ἰορδάνου βαπτίζων, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτίων. Τότε ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία καὶ οἱ Ἱεροσολυμῖται· καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν
20 τῷ Ἰορδάνῃ ποταμῷ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν. Καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἴη ὁ Χριστὸς, ἀπεκρίνατο ὁ Ἰωάννης λέγων.
25 Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς εἰς μετάνοιαν· ἔρχεται δὲ ὁ ἰσχυρότερός μου, οὗ οὐκ εἰμὶ ἱκανὸς λῦσαι τὸν ἱμάντα τῶν

ὑποδημάτων αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι ἁγίῳ.

John's First *virtual* Testimony to Jesus as the Christ, previously to his Baptism of Him in Jordan.

Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ. Ὁ δὲ Ἰωάννης 5 διεκώλυεν αὐτὸν, λέγων· Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; Ἀποκριθεὶς δὲ ὁ Ἰησοῦς, εἶπε πρὸς αὐτόν· Ἄφες ἄρτι· οὕτω γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιο- 10 σύνην. τότε ἀφίησιν αὐτόν. καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου ἐν Ἰορδάνῃ· καὶ εὐθέως ἀναβαίνων ἀπὸ τοῦ ὕδατος εἶδε τοὺς οὐράνους σχιζομένους καὶ τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον, ὥσπερ περι- 15 στερὰν, ἐπ' αὐτόν. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, λέγουσα· "Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα!"

Fasting and Temptation of Jesus in the Desert.

Ἰησοῦς δὲ, Πνεύματος ἁγίου πλήρης, ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου, καὶ ἤγετο 20 ὑπὸ τοῦ Πνεύματος εἰς τὴν ἔρημον. Ἦν δὲ ἐκεῖ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Διαβόλου. καὶ νηστεύσας ἡμέρας ἐκείνας, καὶ συντελέσας

πάντα τὸν πειρασμὸν, ὁ Διάβολος ἀπέστη ἀπ' αὐτοῦ, καὶ ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.

Second and *public* Testimony of *John the Baptist* to Jesus as the Christ.

Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάν-
5 νου, ὅτε ἀπέστειλαν οἱ Ἰουδαῖοι ἐξ Ἱεροσολύμων ἱερεῖς καὶ Λευΐτας, ἵνα ἐρωτήσωσιν αὐτόν· Σὺ τίς εἶ; καὶ ὡμολόγησε· Ὅτι οὐκ εἰμὶ ἐγὼ ὁ Χριστός. καὶ ἠρώτησαν αὐτόν· Τί οὖν βαπτίζεις, εἰ σὺ
10 οὐκ εἶ ὁ Χριστός; ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἐγὼ βαπτίζω ἐν ὕδατι· μέσος δὲ ὑμῶν ἕστηκεν, ὃν ὑμεῖς οὐκ οἴδατε. Αὐτός ἐστιν ὁ ὀπίσω μου ἐρχόμενος, ὃς ἔμπροσθέν μου γέγονεν· οὗ
15 ἐγὼ οὐκ εἰμὶ ἄξιος, ἵνα λύσω αὐτοῦ τὸν ἱμάντα τοῦ ὑποδήματος.

Third Testimony of John to Jesus *personally*.

Τῇ ἐπαύριον βλέπει ὁ Ἰωάννης τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει· Ἴδε, ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων
20 τὴν ἁμαρτίαν τοῦ κόσμου. Οὗτός ἐστι περὶ οὗ ἐγὼ εἶπον· Ὀπίσω μου ἔρχεται ἀνὴρ, ὃς ἔμπροσθέν μου γέγονεν, ὅτι πρῶτός μου ἦν. κἀγὼ ἐμαρτύρηκα, ὅτι οὗτός ἐστιν ὁ Υἱὸς τοῦ Θεοῦ.

First Miracle of Jesus in Cana of Galilee.

Ἔπειτα γάμος ἐγένετο ἐν Κανᾷ τῆς Γαλιλαίας· καὶ ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. ἐκλήθη δὲ καὶ ὁ Ἰησοῦς, καὶ οἱ μαθηταὶ αὐτοῦ, εἰς τὸν γάμον. Καὶ, ὑστερήσαντος οἴνου, λέγει ἡ μήτηρ τοῦ Ἰη-[5] σοῦ πρὸς αὐτόν· Οἶνον οὐκ ἔχουσι. Λέγει αὐτῇ ὁ Ἰησοῦς· Τί ἐμοὶ καὶ σοὶ, γύναι; οὔπω ἥκει ἡ ὥρα μου. λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἂν λέγῃ ὑμῖν, ποιήσατε. ἦσαν δὲ ἐκεῖ ὑδρίαι[10] λίθιναι ἓξ κείμεναι, κατὰ τὸν καθαρισμὸν τῶν Ἰουδαίων, χωροῦσαι ἀνὰ μετρητὰς δύο ἢ τρεῖς. Λέγει αὐτοῖς ὁ Ἰησοῦς· Γεμίσατε τὰς ὑδρίας ὕδατος· καὶ ἐγέμισαν αὐτὰς ἕως ἄνω. καὶ λέγει αὐτοῖς·[15] Ἀντλήσατε νῦν καὶ φέρετε τῷ ἀρχιτρικλίνῳ· καὶ ἤνεγκαν. Ὡς δὲ ἐγεύσατο ὁ ἀρχιτρίκλινος τὸ ὕδωρ οἶνον γεγενημένον, (καὶ οὐκ ᾔδει πόθεν ἐστίν· οἱ δὲ διάκονοι ᾔδεισαν οἱ ἠντληκότες τὸ ὕδωρ·) φωνεῖ[20] τὸν νυμφίον ὁ ἀρχιτρίκλινος, καὶ λέγει αὐτῷ· Πᾶς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησι, καὶ ὅταν μεθυσθῶσι, τότε τὸν ἐλάσσω· σὺ τετήρηκας τον καλὸν οἶνον ἕως ἄρτι. Ταύτην ἐποίησε τὴν[25] ἀρχὴν τῶν σημείων ὁ Ἰησοῦς ἐν Κανᾷ τῆς Γαλιλαίας, καὶ ἐφανέρωσε τὴν δόξαν αὐτοῦ.

Jesus now goes to Capernaum in his way to Jerusalem to attend at the Feast of the Passover. On arriving thither, he drives out from the Temple the buyers and sellers; and many, seeing the miracles he worked, believe on him, especially Nicodemus. *Afterwards he proceeds with his disciples into the* country (*of Judæa*); *and there abides and baptizes, by* his disciples, *somewhere on the banks of the Jordan, probably near Ænon, where* John *was baptizing. This awakens the jealousy of John's disciples, who represent to their Master, that his privileges are invaded, and his consequence is thrown wholly into the shade. John shows them that no injury is done, since there is no* comparison *with himself and Jesus; reminding them of his late distinct avowals that he is not the Christ, but only the Forerunner of Christ. He then takes the opportunity of bearing the following* fourth *still stronger testimony than before to the Messiahship of Jesus; intimating too the august nature of his Person, as one with the* Deity.

Ἐκεῖνον δεῖ αὐξάνειν, ἐμὲ δὲ ἐλαττοῦσθαι. ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστὶ, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐ-
5 ρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί· καὶ, ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν. ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα
10 τοῦ Θεοῦ λαλεῖ· οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα. Ὁ Πατὴρ

ἀγαπᾷ τὸν Υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ. ὁ πιστεύων εἰς τὸν Υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ Υἱῷ οὐκ ὄψεται ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν. 5

This eclipsing of John in making disciples having turned the jealous eyes of the Pharisees on Jesus, he departs from Judæa through Samaria to Galilee, and revisits Cana; where he works the following miracle on a person at nearly a day's journey distant.

Καὶ ἦν τις βασιλικὸς, οὗ ὁ υἱὸς ἠσθένει ἐν Καπερναούμ. οὗτος, ἀκούσας ὅτι Ἰησοῦς ἥκει ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν, ἀπῆλθε πρὸς αὐτὸν, καὶ ἠρώτα αὐτὸν ἵνα καταβῇ καὶ ἰάσηται αὐτοῦ τὸν 10 υἱόν· ἤμελλε γὰρ ἀποθνήσκειν. Εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτόν· Ἐὰν μὴ σημεῖα καὶ τέρατα ἴδητε, οὐ μὴ πιστεύσητε. λέγει πρὸς αὐτὸν ὁ βασιλικός· Κύριε, κατάβηθι πρὶν ἀποθανεῖν τὸ παι- 15 δίον μου. λέγει αὐτῷ ὁ Ἰησοῦς· Πορεύου· ὁ υἱός σου ζῇ. καὶ ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ᾧ εἶπεν αὐτῷ ὁ Ἰησοῦς, καὶ ἐπορεύετο. Ἤδη δὲ αὐτοῦ καταβαίνοντος, οἱ δοῦλοι αὐτοῦ ἀπήντη- 20 σαν αὐτῷ, καὶ ἀπήγγειλαν λέγοντες, Ὅτι ὁ παῖς σου ζῇ. Επύθετο οὖν παρ' αὐ-

τῶν τὴν ὥραν, ἐν ᾗ κομψότερον ἔσχε· Καὶ εἶπον αὐτῷ· Χθὲς ὥραν ἑβδόμην ἀφῆκεν αὐτὸν ὁ πυρετός. ἔγνω οὖν ὁ πατὴρ, ὅτι ἐν ἐκείνῃ τῇ ὥρᾳ ἐν ᾗ εἶπεν
5 αὐτῷ ὁ Ἰησοῦς· Ὁ υἱός σου ζῇ καὶ ἐπίστευσεν αὐτὸς, καὶ ἡ οἰκία αὐτοῦ ὅλη.

Jesus enters on his public Ministry; and, in its exercise, teaches, and works Miracles.

Ἔπειτα ἤρξατο ὁ Ἰησοῦς κηρύσσειν λέγων· Πεπλήρωται ὁ καιρὸς, καὶ ἤγγικε ἡ βασιλεία τῶν οὐρανων, μετανοεῖτε καὶ
10 πιστεύετε ἐν τῷ εὐαγγελίῳ.

Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας, εἶδε δύο ἀδελφοὺς, Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον ἐν τῇ θαλάσσῃ.
15 ἦσαν γὰρ ἁλιεῖς. καὶ εἶπεν αὐτοῖς· Δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἁλιεῖς ἀνθρώπων. οἱ δὲ ἀφέντες τὰ δίκτυα αὐτῶν ἠκολούθησαν αὐτῷ. καὶ προβὰς ἐκεῖθεν, εἶδε ἄλλους δύο ἀδελφοὺς, Ἰάκωβον τὸν
20 τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, ἐν τῷ πλοίῳ μετὰ Ζεβεδαίου τοῦ πατρὸς αὐτῶν, καταρτίζοντας τὰ δίκτυα· καὶ ἐκάλεσεν αὐτούς. οἱ δὲ ἀφέντες τὸν πατέρα αὐτῶν ἐν τῷ πλοίῳ ἀπῆλθον
25 ὀπίσω αὐτοῦ.

Ὁ Ἰησοῦς οὖν περιῆγεν ὅλην τὴν Γαλιλαίαν, διδάσκων ἐν ταῖς συναγωγαῖς,

καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλειας καὶ θεραπεύων πάσαν νόσον ἐν τῷ λαῷ. Ἡ δὲ φήμη αὐτοῦ ἀπῆλθεν εἰς ὅλην τὴν Συρίαν· καὶ προσέφερον αὐτῷ πάντας τοὺς νοσοῦντας, καὶ τοὺς 5 δαιμονιζομένους· καὶ ἐθεράπευεν αὐτούς. καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί

The vast number of persons attending on his ministry, and the compassionate desire of our Lord to instruct their ignorance, now induced him to address to them a set Discourse from a Mountain near Capernaum; in which his chief design was to set forth the nature *of that Kingdom he announced as being about to be established. The following are the principal topics discussed, and heads of doctrine introduced.*

Who are blessed, and to be accounted especial Objects of the Divine Favour.

Μακάριοι οἱ πτωχοὶ τῷ πνεύματι· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοι οἱ πενθοῦντες· ὅτι αὐτοὶ 10 παρακληθήσονται. μακάριοι οἱ πραεῖς· ὅτι αὐτοὶ κληρονομήσουσι τὴν γῆν. μακάριοι οἱ πεινῶντες καὶ διψῶντες τὴν δικαιοσύνην· ὅτι αὐτοὶ χορτασθήσονται. μακάριοι οἱ ἐλεήμονες· ὅτι αὐτοὶ ἐλεηθή- 15 σονται. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ· ὅτι αὐτοὶ τὸν Θεὸν ὄψονται. μακάριοι

οἱ εἰρηνοποιοί· ὅτι αὐτοὶ υἱοὶ Θεοῦ κληθήσονται. μακάριοι οἱ δεδιωγμένοι ἕνεκεν δικαιοσύνης· ὅτι αὐτῶν ἐστιν ἡ βασιλεία τῶν οὐρανῶν. μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς καὶ διώξωσι, καὶ εἴπωσι πᾶν πονηρὸν ῥῆμα καθ' ὑμῶν, ψευδόμενοι, ἕνεκεν ἐμοῦ· χαίρετε καὶ ἀγαλλιᾶσθε! ὅτι ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς.

Motives to Prayer deduced from its *Efficacy*.

Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν. πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

Directions as to the *Manner* of Prayer.

Ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί· (ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις) σὺ δὲ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ, κλείσας τὴν θύραν σου, πρόσευξαι τῷ Πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ Πατήρ σου, ὁ βλέπων ἐν τῷ κρυπτῷ, ἀποδώσει σοι ἐν τῷ φανερῷ. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ, ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακου-

σθήσονται. μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ Πατὴρ ὑμῶν, ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

The *Matter* of Prayer set forth by *Example*, in what Christ gives as a *Form* of Prayer.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομα σου· ἐλθέτω ἡ βασι- 5
λεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν. 10
Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμὸν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

Motives to the Exercise of Forgiveness of Injuries.

Ἐὰν ἀφῆτε τοῖς ἀνθρώποις τὰ παρα- 15
πτώματα αὐτῶν, ἀφήσει καὶ ὑμῖν ὁ Πατὴρ ὑμῶν ὁ οὐράνιος· ἐὰν δὲ μὴ ἀφῆτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει τὰ παραπτώματα ὑμῶν. 20

Warning against *Avarice*.

Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανί-

ζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι· θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.

Caution against *Worldly-mindedness*, and, as tending thereto, worldly *care* and *anxiety*. Its cure.

Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ Μαμωνᾶ.

Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. Τίς δὲ ὑμῶν, μεριμνῶν, δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα; οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος; οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος, ὅτι χρῄζετε τούτων. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Against *uncharitable Judging*.

Μὴ κρίνετε, ἵνα μὴ κριθῆτε. ἐν ᾧ γὰρ

κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

The Sum of human Duty.

Πάντα ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ 5 προφῆται.

Obedience indispensable to Acceptance.

Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς. Πᾶς οὖν 10 ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτοὺς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν· καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευ- 15 σαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτοὺς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις 20 ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον· καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη. 25

The Impression excited, and the Effect produced by the foregoing Discourse.

Καὶ ἐγένετο, ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ
5 οὐχ ὡς οἱ Γραμματεῖς. Ἠκολούθησαν δὲ αὐτῷ ὄχλοι πολλοί.

The miraculous Draught of Fishes.

Ἐγένετο δὲ, ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἑστὼς παρὰ τὴν λί-
10 μνην Γεννησαρέτ. Καὶ εἶδε δύο πλοῖα ἑστῶτα παρὰ τὴν λίμνην· ἐμβὰς δὲ εἰς ἓν τῶν πλοίων,—ὃ ἦν τοῦ Σίμωνος,—ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ καθίσας ἐδίδασκεν ἐκ τοῦ
15 πλοίου τοὺς ὄχλους. Ὡς δὲ ἐπαύσατο λαλῶν, εἶπε πρὸς τὸν Σίμωνα· Ἐπανάγαγε εἰς τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. Καὶ ἀποκριθεὶς ὁ Σιμων εἶπεν αὐτῷ· Ἐπιστάτα, δι' ὅλης τῆς νυκτὸς κοπιάσαντες, οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί σου χαλάσω τὸ δίκτυον. καὶ τοῦτο ποιήσαντες, συνέκλεισαν πλῆθος ἰχθύων πολύ· διερρήγνυτο δὲ τὸ δίκτυον αὐτῶν, καὶ κατένευ-

σαν τοῖς μετόχοις, τοῖς ἐν τῷ ἑτέρῳ πλοίῳ, τοῦ ἐλθόντας συλλαβέσθαι αὐτοῖς, καὶ ἦλθον· καὶ ἔπλησαν ἀμφότερα τὰ πλοῖα, ὥστε βυθίζεσθαι αὐτά.

General Impression excited by the Miracle.

Ἰδὼν δὲ Σίμων, προσέπεσε τοῖς γόνασι τοῦ Ἰησοῦ, λέγων· Ἐξελθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλός εἰμι, Κύριε. θάμβος γὰρ περιέσχεν αὐτὸν, καὶ πάντας τοὺς σὺν αὐτῷ, ἐπὶ τῇ ἄγρᾳ τῶν ἰχθύων ᾗ συνέλαβον· καὶ εἶπε πρὸς τὸν Σίμωνα ὁ Ἰησοῦς· Μὴ φοβοῦ· ἀπὸ τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ πλοῖα ἐπὶ τὴν γῆν, ἠκολούθησαν αὐτῷ.

Christ heals a Leper.

Καὶ ἰδοῦ, ἀνὴρ πλήρης λέπρας ἐλθὼν προσεκύνει αὐτῷ, λέγων· Κύριε, ἐὰν θέλῃς, δύνασαί με καθαρίσαι. Καὶ, ἐκτείνας τὴν χεῖρα, ἥψατο αὐτοῦ, εἰπών· Θέλω, καθαρίσθητι! καὶ εὐθέως ἡ λέπρα ἀπῆλθεν ἀπ' αὐτοῦ. Καὶ παρήγγειλεν αὐτῷ, λέγων· Ὅρα μηδενὶ μηδὲν εἴπῃς· ἀλλὰ, ὕπαγε, σεαυτὸν δεῖξον τῷ ἱερεῖ, καὶ προσένεγκε, περὶ τοῦ καθαρισμοῦ σοῦ, τὸ δῶρον, ὃ προσέταξε Μωσῆς, εἰς μαρτύριον αὐτοῖς.

Christ heals a Paralytic.

Καὶ πάλιν εἰσῆλθεν εἰς Καπερναοὺμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι. καὶ εὐθέως συνήχθησαν πολλοὶ, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν· καὶ
5 ἐλάλει αὐτοῖς τὸν λόγον. Καὶ ἔρχονται πρὸς αὐτὸν φέροντες παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων· καὶ, μὴ δυνάμενοι προσεγγίσαι αὐτῷ διὰ τὸν ὄχλον, ἀπεστέγασαν τὴν στέγην ὅπου ἦν· καὶ, ἐξο-
10 ρύξαντες, χαλῶσι τὸν κραββατὸν, ἐφ' ᾧ ὁ παραλυτικὸς κατέκειτο. Ἰδὼν δὲ ὁ Ἰησοῦς τὴν πίστιν αὐτῶν, εἶπε τῷ παραλυτικῷ· Θάρσει, τέκνον, ἀφέωνταί σοι αἱ ἁμαρτίαι σου. Σοὶ λέγω· Ἔγειραι, καὶ
15 ἄρας τὸ κλίνιδιόν σου, πορεύου εἰς τὸν οἶκόν σου. Καὶ ἐγερθεὶς, ἄρας ἐφ' ᾧ κατέκειτο, ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ. Ἰδοντες δὲ οἱ ὄχλοι ἐθαύμασαν, λέγοντες· εἴδομεν παράδοξα σήμερον.

Christ appoints Twelve of the Disciples *Apostles*, to act both as his *Attendants*, and as *Delegates*, with miraculous Powers and missionary Duties.

20 Καὶ ἀναβαίνει εἰς τὸ ὄρος προσεῦξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσκαλεῖται, οὓς ἤθελε, μαθητὰς, καὶ

ἐποίησε δώδεκα (οὓς καὶ ἀποστόλους ὠνόμασε) ἵνα ὦσι μετ' αὐτοῦ, καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν, καὶ ἔχειν ἐξουσίαν θεραπεύειν τὰς νόσους, καὶ ἐκβάλλειν τὰ δαιμόνια· Σίμωνα — ὃν καὶ 5 ἐπωνόμασε Πέτρον — καὶ Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ Ἀνδρέαν, καὶ Φίλιππον, καὶ Βαρθολομαῖον, καὶ Ματθαῖον, καὶ Θωμᾶν, καὶ Ἰάκωβον τὸν τοῦ Ἀλφαίου, 10 καὶ Θαδδαῖον, καὶ Σίμωνα τὸν Κανανίτην, καὶ Ἰούδαν Ἰσκαριώτην.

Christ heals the Centurion's Servant.

Εἰσελθόντι δὲ τῷ Ἰησοῦ εἰς Καπερναοὺμ, ἑκατόνταρχος προσῆλθεν αὐτῷ, λέγων· Κύριε, ὁ παῖς μου βέβληται 15 παραλυτικὸς, δεινῶς βασανιζόμενος. Λέγει αὐτῷ ὁ Ἰησοῦς· Ἐγὼ ἐλθὼν θεραπεύσω αὐτόν. καὶ ἀποκριθεὶς ὁ ἑκατόνταρχος ἔφη· Κύριε, οὐκ εἰμι ἱκανὸς ἵνα εἰσέλθῃς ὑπὸ τὴν στεγήν μου· ἀλλὰ 20 μόνον εἶπε λόγῳ, καὶ ἰαθήσεται ὁ παῖς μου. Τοῦτο ἀκούσας ὁ Ἰησοῦς ἐθαύμασε, καὶ εἶπε τοῖς ἀκολουθοῦσιν αὐτῷ· Οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην πίστιν εὗρον. καὶ στραφεὶς λέγει πρὸς τὸν 25 ἑκατόνταρχον· Ὕπαγε, καὶ ὡς ἐπίστευσας, γενηθήτω σοι· καὶ ἰάθη ὁ παῖς

αὐτοῦ ἐν τῇ ὥρᾳ ἐκείνῃ. Καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν οἶκον, εὗρον τὸν ἀσθενοῦντα δοῦλον ὑγιαίνοντα.

The Raising from the Dead of the Widow of Nain's Son.

Καὶ ἐγένετο, ἐν τῇ ἑξῆς ἐπορεύετο εἰς
5 πόλιν καλουμένην Ναΐν· καὶ συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ, καὶ ὄχλος πολύς. Ὡς δὲ ἤγγισε τῇ πύλῃ τῆς πόλεως, ἐξεκομίζετο τεθνηκὼς υἱὸς μονογενὴς τῇ μητρὶ αὐτοῦ, καὶ αὐτὴ χήρα· καὶ ὄχλος
10 τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. Καὶ ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ, καὶ εἶπεν αὐτῇ· Μὴ κλαῖε. καὶ προσελθὼν ἥψατο τῆς σοροῦ· οἱ δὲ βαστάζοντες ἔστησαν· καὶ εἶπε· Νεανίσκε,
15 σοὶ λέγω, ἐγέρθητι! Καὶ ἀνεκάθισεν ὁ νεκρὸς, καὶ ἤρξατο λαλεῖν· καὶ ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. Ἔλαβε δὲ φόβος ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, λέγοντες, ὁ προφήτης μέγας ἐγήγερται ἐν ἡμῖν.

A Demoniac cured.

20 Τότε προσηνέχθη αὐτῷ δαιμονιζόμενος, τυφλὸς καὶ κωφὸς, καὶ ἐθεράπευσεν αὐτόν· καὶ ἐξίσταντο πάντες οἱ ὄχλοι, καὶ ἔλεγον· Μήτι οὗτός ἐστιν ὁ υἱὸς Δαυΐδ;

Parable of the Sower.

Συνίοντος δὲ ὄχλου πολλοῦ, ἐξελθὼν ὁ Ἰησοῦς ἐκάθητο παρὰ τὴν θάλασσαν, καὶ πάλιν ἤρξατο [ἐκεῖ] διδάσκειν· καὶ εἶπε διὰ παραβολῆς· Ἰδοῦ, ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ· καὶ, ἐν τῷ σπείρειν αὐτοῦ, ὃ μὲν σπέρμα ἔπεσε παρὰ τὴν ὁδόν· καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό· ἄλλο δὲ ἔπεσεν ἐπὶ τὰ πετρώδα· καὶ, διὰ τὸ μὴ ἔχειν ῥίζαν, ἐξηράνθη. καὶ ἕτερον ἔπεσεν εἰς τὰς ἀκάνθας· καὶ συμφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό· καὶ καρπὸν οὐκ ἔδωκε. καὶ ἕτερον ἔπεσεν ἐπὶ γὴν τὴν ἀγαθὴν, καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατὸν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα. Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω!

Christ *explains* the Parable of the Sower.

Ἔστιν αὕτη ἡ παραβολή. Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ· οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούοντες· εἶτα, ὅταν ἀκούσωσιν, ἔρχεται ὁ Διαβόλος καὶ αἴρει τὸν λόγον, τὸν ἐσπαρμένον ἐν ταῖς καρδίαις, ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν. Οἱ δὲ ἐπὶ τὰ πετρώδη [εἰσὶν οὗτοι], οἳ, ὅταν ἀκούσωσι, μετὰ χαρᾶς δέχονται τὸν λόγον, καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν ἐν ἑαυτοῖς.

οἳ πρὸς καιρὸν πιστεύουσι, καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται. Οἱ δὲ εἰς τὰς ἀκάνθας σπειρόμενοι, οὗτοί εἰσιν, οἱ ἀκούσαντες τὸν λόγον· καὶ αἱ μέριμναι
5 τοῦ αἰῶνος τούτου, καὶ ἡ ἀπάτη τοῦ πλούτου, καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι, εἰσπορευόμεναι, συμπνίγουσι τὸν λόγον, καὶ ἄκαρπος γίνεται. Οἱ δὲ ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἀγαθὴν σπαρέντες οὗτοί
10 εἰσιν, οἵτινες, ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ, ἀκούσαντες τὸν λόγον, παραδέχονται καὶ κατέχουσιν· καὶ καρποφοροῦσιν ἐν ὑπομονῇ, ὁ μὲν ἕκατον, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

Christ stills the Storm.

15 Καὶ ἐγένετο, Ἰησοῦς ἐνέβη εἰς τὸ πλοῖον ὀψίας γεγομένης, καὶ εἶπε πρὸς μαθητάς· Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν. Πλεόντων δὲ αὐτῶν ἀφύπνωσε· καὶ κατέβη λαῖλαψ
20 ἀνέμου εἰς τὴν λίμνην· ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων, καὶ ἤδη γεμίζεσθαι· καὶ ἦν αὐτὸς καθεύδων ἐπὶ τῇ πρύμνῃ. Προσελθόντες δὲ οἱ μαθηταὶ διήγειραν αὐτὸν, λέγοντες· Κύριε,
25 σῶσον ἡμᾶς, ἀπολλύμεθα! ὁ δὲ ἐγερθεὶς ἐπετίμησε τῷ ἀνέμῳ, καὶ εἶπε τῇ θαλάσσῃ· Σιώπα, πεφίμωσο! καὶ ἐκό-

πασεν ὁ ἄνεμος, καὶ ἐγένετο γαλήνη μεγάλη. Καὶ εἶπεν αὐτοῖς· Τί δειλοί ἐστε οὕτω; πῶς οὐκ ἔχετε πίστιν; Καὶ ἐφοβήθησαν φόβον μέγαν, καὶ ἔλεγον πρὸς ἀλλήλους· Ποταπός ἐστιν οὗτός! ὅτι καὶ ὁ ἄνεμος καὶ ἡ θάλασσα ὑπακούουσιν αὐτῷ. καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γαδαρηνῶν· οἱ δὲ οὐκ ἐβουλήθησαν αὐτὸν προσδέχεσθαι. ὑποστρέψας τοίνυν, ἦλθε πάλιν εἰς Καπερναούμ.

Christ restores to Life Jairus's Daughter.

Ὄντος δὲ αὐτοῦ ἐκεῖ, ἄρχων τις συναγωγῆς, ὀνόματι Ἰάειρος, ἐλθὼν προσεκύνησε αὐτῷ, λέγων· Κύριε, ἡ θυγάτηρ μου, ἡ μονογενὴς, ἄρτι ἐτελεύτησεν· ἀλλ', ἐλθὼν ἐπίθες τὴν χεῖρά σου ἐπ' αὐτὴν, καὶ ζήσεται. Ὁ δὲ Ἰησοῦς ἀπῆλθε μετ' αὐτοῦ. καὶ, εἰσερχόμενος εἰς τὴν οἰκίαν, οὐκ εἴασεν οὐδένα συνεισελθεῖν, εἰ μὴ Πέτρον καὶ Ἰάκωβον καὶ Ἰωάννην, καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα. ἔκλαιον δὲ πάντες καὶ ἐθρήνουν αὐτήν. Αὐτὸς δὲ, κρατήσας τῆς χειρὸς αὐτῆς, ἐφώνησε, λέγων· Ἡ παῖς, ἐγείρου! καὶ αὐτίκα τὸ πνεῦμα αὐτῆς ἐπέστρεψε, καὶ ἠγέρθη. οἱ δὲ γονεῖς αὐτῆς ἐξέστησαν ἐκστάσει μεγάλῃ.

Jesus *sends forth* the Twelve as his *Delegates.*

Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι, ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα. Καὶ, προσκαλεσάμενος τοὺς δώ-
5 δεκα μαθητὰς, ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσιαν ὥστε ἐκβάλλειν δαιμόνια, καὶ θεραπεύειν πᾶσαν νόσον. "Πορευόμενοι δὲ [ἔφη] κηρύσσετε τὴν βασιλείαν τοῦ Θεοῦ, ἀσθενοῦντας θεραπεύετε, λεπροὺς
10 καθαρίζετε, νεκροὺς ἐγείρετε, δαιμόνια ἐκβάλλετε. ὁ δεχόμενος ὑμᾶς, ἐμὲ δέχεται· καὶ ὁ ἐμὲ δεχόμενος, δέχεται τὸν ἀποστείλαντά με."

The Apostles execute their Mission, and then report their Proceedings to Christ.

Καὶ ἐκεῖνοι ἐξελθόντες ἐκήρυσσον ἵνα
15 οἱ ἄνθρωποι μετανοήσωσι, καὶ δαιμόνια πολλὰ ἐξέβαλλον, καὶ ἀῤῥώστους ἐθεράπευον. Ὑποστρέψαντες δὲ πρὸς τὸν Ἰησοῦν, διηγήσαντο αὐτῷ πάντα ὅσα ἐποίησαν, καὶ ἐδίδαξαν.

Christ bids them rest awhile, and retires with them to the Desert of Bethsaida.

20 Καὶ ἀκούσας Ἰησοῦς, εἶπε τοῖς μαθήταις αὐτοῦ· Δεῦτε ὑμεῖς κατ' ἰδίαν, καὶ ἀναπαύεσθε ὀλίγον.—ἦσαν γὰρ οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες πολλοὶ, καὶ

οὐδὲ φαγεῖν ηὐκαίρουν. — *Καὶ ἀπῆλθον εἰς ἔρημον τόπον πόλεως καλουμένης Βηθσαϊδά.*

They are followed by the Multitudes.

Οἱ δὲ ὄχλοι εἶδον αὐτοὺς ὑπάγοντας, καὶ ἠκολούθησαν αὐτοῖς, καὶ συνῆλθον πρὸς αὐτόν. Καὶ εἶδεν ὁ Ἰησοῦς πολὺν ὄχλον· καὶ, δεξάμενος αὐτοὺς, ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς χρείαν ἔχοντας θεραπείας, ἰᾶτο.

The miraculous Feeding of the Five Thousand.

Ὀψίας δὲ γενομένης, προσελθόντες αὐτῷ οἱ μαθηταὶ λέγουσιν· Ἔρημός ἐστιν ὁ τόπος, καὶ ἡ ὥρα ἤδη παρῆλθεν. ἀπόλυσον τοὺς ὄχλους, ἵνα, ἀπελθόντες εἰς τὰς κύκλῳ κώμας, ἀγοράσωσιν ἑαυτοῖς ἄρτους· ὅτι ἐν ἐρήμῳ τόπῳ ἐσμὲν, καὶ τὶ φάγωσιν οὐκ ἔχουσιν. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς· Δότε αὐτοῖς ὑμεῖς φαγεῖν. καὶ λέγουσιν αὐτῷ· Ἀπελθόντες ἀγοράσωμεν διακοσίων δηναρίων ἄρτους, καὶ δῶμεν αὐτοῖς φαγεῖν; Ὁ δὲ λέγει αὐτοῖς· Πόσους ἄρτους ἔχετε; καὶ λέγουσιν· Πέντε, καὶ δύο ἰχθυας. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς· Φέρετέ μοι αὐτοὺς ὧδε· κατακλίνατε τοὺς ὄχλους ἐπὶ τῷ χλωρῷ χορτῷ. Καὶ, ἀναβλέψας εἰς τὸν

οὐρανόν, εὐλόγησε τοὺς ἄρτους καὶ τοὺς ἰχθύας· καὶ κλάσας ἔδωκε τοὺς ἄρτους τοῖς μαθηταῖς, οἱ δὲ μαθηταὶ τοῖς ὄχλοις· καὶ τοὺς δύο ἰχθύας ἐμέρισε πᾶσι. καὶ
5 ἔφαγον καὶ ἐχορτάσθησαν πάντες. ὡς δὲ ἐνεπλήσθησαν, ᾔρθη τὸ περισσεῦσαν αὐτοῖς, κλασμάτων κόφινοι δώδεκα. ἦσαν δὲ οἱ φαγόντες ἄνδρες ὡσεὶ πεντακισχιλίοι, χωρὶς γυναικῶν καὶ παιδίων.
10 Οἱ οὖν ἄνθρωποι, ἴδοντες ὃ ἐποίησε σημεῖον ὁ Ἰησοῦς, ἔλεγον· Οὗτός ἐστιν ἀληθῶς ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον.

Christ sends forward his Disciples, dismisses the Multitude, and retires to a Mountain to pray.

Καὶ εὐθέως ἐκέλευσε ὁ Ἰησοῦς τοὺς
15 μαθητὰς αὐτοῦ ἐμβῆναι εἰς τὸ πλοῖον, καὶ προάγειν αὐτὸν εἰς τὸ πέραν, πρὸς Βηθσαϊδάν, ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. Καὶ ἀπολύσας, ἀνεχώρησε πάλιν εἰς τὸ ὄρος αὐτὸς μόνος, κατ' ἰδίαν
20 προσεύξασθαι.

The Disciples taking Ship to cross the Sea to Capernaum are overtaken by a Storm, but saved by Christ, who comes seasonably to their Aid, walking on the Sea.

Οἱ δὲ μαθηταὶ, ἐμβάντες εἰς τὸ πλοῖ-

ον, ἤρχοντο πέραν τῆς θαλάσσης· καὶ τὸ πλοῖον ἦν ἐν μέσῳ τῆς θαλάσσης, καὶ Ἰησοῦς μόνος ἐπὶ τῆς γῆς. καὶ εἶδεν αὐτοὺς βασανιζομένους ἐν τῷ ἐλαύνειν, ὅτι ὁ ἄνεμος ἐναντίος ἦν αὐτοῖς. 5 ἔρχεται οὖν πρὸς αὐτοὺς περιπατῶν ἐπὶ τῆς θαλάσσης. Καὶ, ἰδοντες αὐτὸν οἱ μαθηταὶ περιπατοῦντα ἐπὶ τῶν κυμάτων, ἐταράχθησαν· καὶ, δόξαντες ὅτι φάντασμά ἐστι, ἀπὸ τοῦ φόβου ἀνέ- 10 κραξαν. Ὁ δὲ εὐθέως λέγει αὐτοῖς· Θαρσεῖτε· ἐγώ εἰμι· μὴ φοβεῖσθε. Καὶ ἀνέβη πρὸς αὐτοὺς εἰς τὸ πλοῖον, καὶ ἐκόπασεν ὁ ἄνεμος. οἱ δὲ ἐν τῷ πλοίῳ προσεκύνησαν αὐτῷ, λέγοντες· Ἀληθῶς 15 Θεοῦ Υἱὸς εἶ.

Peter's Confession of Faith in Jesus as the Son of God. Christ's Commendation and Declaration.

Ἦλθων δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων· Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; οἱ δὲ εἶπον· Οἱ μὲν 20 Ἰωάννην τὸν Βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν. λέγει αὐτοῖς· Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σί-

μων Πέτρος εἶπε· Σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Καὶ ὁ Ἰησοῦς εἶπεν αὐτῷ· Μακάριος εἶ, Σίμων, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, 5 ἀλλ' ὁ Πατήρ μου ὁ ἐν τοῖς οὐρανοῖς. κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος· καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν· καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς. Καὶ δώσω σοι τὰς 10 κλεῖς τῆς βασιλείας τῶν οὐρανῶν· καὶ ὃ ἐὰν δήσῃς ἐπὶ τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς· καὶ ὃ ἐὰν λύσῃς ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς.

Christ now intimates to his disciples his future Passion, Death, and Resurrection, disclosing its circumstances; *whence he takes occasion to discourse to the by-standing multitude on the necessity of taking up the cross and denying oneself.*

15 Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ 20 τρίτῃ ἡμέρᾳ ἐγερθῆναι. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς· Εἴ τις θελει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ

ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, εὑρήσει αὐτήν. (Τί γὰρ ὠφελεῖται ἄν-5 θρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;) Μέλλει γὰρ ὁ Υἱὸς τοῦ ἀνθρώ-10 που ἔρχεσθαι ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.

Christ Transfigured in the Presence of the Apostles.

Καὶ μεθ' ἡμέρας ἓξ παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον καὶ Ἰάκωβον καὶ15 Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ ἀναφέρει αὐτοὺς εἰς ὄρος ὑψηλὸν κατ' ἰδίαν· καὶ μετεμορφώθη ἔμπροσθεν αὐτῶν· καὶ ἔλαμψε τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκὰ ὡς20 χιών. Καὶ δύο ἄνδρες συνελάλουν αὐτῷ, Μῶσης καὶ Ἠλίας, οἵ, ὀφθέντες ἐν δόξῃ, ἔλεγον τὴν ἔξοδον ἣν ἔμελλε πληροῦν ἐν Ἱερουσαλήμ. Καὶ νεφέλη ἐπεσκίασεν αὐτούς· καὶ φωνὴ ἐκ τῆς νεφέλης, λέ-25

γουσα· Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, ἐν ᾧ εὐδόκησα· αὐτοῦ ἀκούετε! Καὶ, ἀκούσαντες οἱ μαθηταὶ, ἔπεσον ἐπὶ πρόσωπον αὐτῶν, καὶ ἐφοβήθησαν σφόδρα.
5 Καὶ προσελθὼν ὁ Ἰησοῦς ἥψατο αὐτῶν, καὶ εἶπεν· Ἐγέρθητε, καὶ μὴ φοβεῖσθε ἐπάραντες δὲ τοὺς ὀφθαλμοὺς αὐτῶν, οὐδένα εἶδον, εἰ μὴ τὸν Ἰησοῦν μόνον. καὶ καταβαινόντων αὐτῶν ἐκ τοῦ ὄρους,
10 ἐνετείλατο αὐτοῖς ὁ Ἰησοῦς, λέγων· Μηδενὶ εἴπητε τὸ ὅραμα, ἕως οὗ Υἱὸς τοῦ ἀνθρώπου ἐκ νεκρῶν ἀναστῇ.

To the Disciples *disputing* who should be the *greatest*, Christ inculcates, 1. a lesson of *humility*, by setting a little Child before them, and bidding them become such; 2. of a widely *forgiving* Spirit (whereby alone peace could be preserved), by an impressive Parable.

Προσελθὼν δὲ τῷ Ἰησοῦ ὁ Πέτρος εἶπε· Κύριε, ποσάκις ἁμαρτήσει εἰς
15 ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις; Λέγει αὐτῷ ὁ Ἰησοῦς· Οὐ λέγω σοι, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν βα-
20 σιλεῖ, ὃς ἠθέλησε συναῖραι λόγον μετὰ τῶν δούλων αὐτοῦ. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς, ὀφειλέτης μυρίων ταλάντων. Μὴ ἔχοντος

δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι. Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων· Κύριε, μακρο-
5 θύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου, ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων
10 αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων· Ἀπόδος μοι εἴ τι ὀφείλεις. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ, παρεκάλει αὐτὸν, λέγων· Μακροθύμη-
15 σον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι. Ὁ δὲ οὐκ ἤθελεν· ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφό-
20 δρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα. Τότε, προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ, λέγει αὐτῷ· Δοῦλε πονηρέ! πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκά-
25 λεσάς με· οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα; Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν

αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ. οὕτω καὶ ὁ Πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ
5 τὰ παραπτώματα αὐτῶν.

Jesus now goes to Jerusalem, where he works miracles, and delivers many discourses to the people; who, though divided in opinion, generally regard him as a prophet, if not the Christ. *The Chief Priests try to* entrap *him in his words, and apprehend him. After escaping out of their hands, he retires beyond Jordan. While there, news reaching him of the dangerous illness of Lazarus, he departs to succour him.*

Ἦν δέ τις ἀσθενῶν, Λάζαρος ἀπὸ Βηθανίας, ἐκ τῆς κώμης Μαρίας καὶ Μάρθας τῆς ἀδελφῆς αὐτῆς. Ἦν δὲ Μαρία ἡ ἀλείψασα τὸν Κύριον μύρῳ, καὶ ἐκ-
10 μάξασα τοὺς πόδας αὐτοῦ ταῖς θριξὶν αὐτῆς· ἧς ὁ ἀδελφὸς Λάζαρος ἠσθένει. Ἀπέστειλαν οὖν αἱ ἀδελφαὶ πρὸς αὐτὸν, λέγουσαι· Κύριε, ὃν φιλεῖς, ἀσθενεῖ. Ὡς οὖν ἤκουσεν ὅτι ἀσθενεῖ, τότε μὲν
15 ἔμεινεν ἐν ᾧ ἦν τόπῳ δύο ἡμέρας· ἔπειτα λέγει τοῖς μαθηταῖς· Ἄγωμεν εἰς τὴν Ἰουδαίαν πάλιν. Καὶ, μετὰ τοῦτο, λέγει αὐτοῖς· Λάζαρος ὁ φίλος ἡμῶν κεκοίμηται· ἀλλὰ πορεύομαι ἵνα ἐξυπνίσω
20 αὐτόν. Τότε εἶπεν αὐτοῖς ὁ Ἰησοῦς

παῤῥησίᾳ· Λάζαρος ἀπέθανε· καὶ χαίρω δι' ὑμᾶς, ἵνα πιστεύσητε, ὅτι οὐκ ἤμην ἐκεῖ· ἀλλ' ἄγωμεν πρὸς αὐτόν.

Christ goes to raise Lazarus.

Ἐλθὼν οὖν ὁ Ἰησοῦς, εὗρεν αὐτὸν τέσσαρας ἡμέρας ἤδη ἔχοντα ἐν τῷ μνη- 5
μείῳ.

Is met by his Sister Martha.

Ἡ οὖν Μάρθα, ὡς ἤκουσεν ὅτι ὁ Ἰη-
σοῦς ἔρχεται, ὑπήντησεν αὐτῷ, καὶ εἶπε·
Κύριε, εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἂν
ἐτεθνήκει. Ἀλλὰ καὶ νῦν, οἶδα ὅτι, ὅσα 10
ἂν αἰτήσῃ τὸν Θεὸν, δώσει σοι ὁ Θεός.
Λέγει αὐτῇ ὁ Ἰησοῦς· Ἀναστήσεται ὁ
ἀδελφός σου. Λέγει αὐτῷ Μάρθα· Οἶδα
ὅτι ἀναστήσεται ἐν τῇ ἀναστάσει ἐν τῇ
ἐσχάτῃ ἡμέρᾳ. Εἶπεν αὐτῇ ὁ Ἰησοῦς· 15
Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ
πιστεύων εἰς ἐμὲ, κἂν ἀποθάνῃ, ζήσεται·
καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ
ἀποθάνῃ εἰς τὸν αἰῶνα. πιστεύεις τοῦτο;
Λέγει αὐτῷ· Ναὶ, Κύριε· ἐγὼ πεπί- 20
στευκα, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ
Θεοῦ, ὁ εἰς τὸν κόσμον ἐρχόμενος. Καὶ
ταῦτα εἰποῦσα, ἀπῆλθε καὶ ἐφώνησε
Μαρίαν τὴν ἀδελφὴν αὐτῆς λάθρα, εἰ-
ποῦσα· Ὁ διδάσκαλος πάρεστι, καὶ φω- 25

νεῖ σε. ἐκείνη, ὡς ἤκουσεν, ἐγείρεται ταχὺ καὶ ἔρχεται πρὸς αὐτόν. Ἡ οὖν Μαρία, ὡς ἦλθεν ὅπου ἦν ὁ Ἰησοῦς, ἰδοῦσα αὐτὸν ἔπεσεν αὐτοῦ εἰς τοὺς πόδας,
5 λέγουσα αὐτῷ· Κύριε, εἰ ἦς ὧδε, οὐκ ἂν ἀπέθανέ μου ὁ ἀδελφός. Ἰησοῦς οὖν, ὡς εἶδεν αὐτὴν κλαίουσαν, καὶ τοὺς συνελθόντας αὐτῇ Ἰουδαίους κλαίοντας, ἐνεβριμήσατο τῷ πνεύματι καὶ ἐτάραξεν
10 ἑαυτὸν, καὶ εἶπε· Ποῦ τεθείκατε αὐτόν; Λέγουσιν αὐτῷ· Κύριε, ἔρχου καὶ ἴδε. ἐδάκρυσεν ὁ Ἰησοῦς.

Christ with Mary and Martha at the Grave of Lazarus.

Ἰησοῦς οὖν, πάλιν ἐμβριμώμενος ἐν ἑαυτῷ, ἔρχεται εἰς τὸ μνημεῖον. ἦν δὲ
15 σπήλαιον, καὶ λίθος ἐπέκειτο ἐπ' αὐτῷ. Λέγει ὁ Ἰησοῦς· Ἄρατε τὸν λίθον. λέγει αὐτῷ ἡ ἀδελφὴ τοῦ τεθνηκότος, Μάρθα· Κύριε, ἤδη ὄζει· τεταρταῖος γάρ ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Οὐκ εἶπόν
20 σοι, ὅτι ἐὰν πιστεύσῃς, ὄψει τὴν δόξαν τοῦ Θεοῦ; Ἦραν οὖν τὸν λίθον, οὗ ἦν ὁ τεθνηκὼς κείμενος. ὁ δὲ Ἰησοῦς ἦρε τοὺς ὀφθαλμοὺς ἄνω καὶ εἶπε· Πάτερ, εὐχαριστῶ σοι ὅτι ἤκουσάς μου. ἐγὼ δὲ ἤδειν
25 ὅτι πάντοτέ μου ἀκούεις· ἀλλὰ διὰ τὸν ὄχλον τὸν περιεστῶτα, εἶπον, ἵνα πιστεύ-

σωσιν ὅτι σύ με ἀπέστειλας. Καὶ ταῦτα εἰπὼν, φωνῇ μεγάλῃ ἐκραύγασε· Λάζαρε, δεῦρο ἔξω!

Lazarus raised.

Καὶ ἐξῆλθεν ὁ τεθνηκὼς, δεδεμένος τοὺς πόδας καὶ τὰς χεῖρας κειρίαις· καὶ 5 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Λέγει αὐτοῖς ὁ Ἰησοῦς· Λύσατε αὐτὸν καὶ ἄφετε ὑπάγειν.

Effect produced by the above Miracle.

Πολλοὶ οὖν ἐκ τῶν Ἰουδαίων, οἱ ἐλθόντες πρὸς τὴν Μαρίαν καὶ θεασάμενοι 10 ἃ ἐποίησεν ὁ Ἰησοῦς, ἐπίστευσαν εἰς αὐτόν· τινὲς δὲ ἐξ αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους, καὶ εἶπον αὐτοῖς ἃ ἐποίησεν ὁ Ἰησοῦς. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ 15 ἔλεγον· Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ. Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος. 20 Εἷς δέ τις ἐξ αὐτῶν, Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς· Ὑμεῖς οὐκ οἴδατε οὐδέν· οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον 25

τὸ ἔθνος ἀπόληται. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.

Ἰησοῦς οὖν οὐκέτι παῤῥησίᾳ περιεπά-
5 τει ἐν τοῖς Ἰουδαίοις· ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.

Jesus going on his way to Jerusalem passes through Samaria.

Ἐγένετο δὲ, καὶ αὐτὸς τὸ πρόσωπον
10 αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερουσαλήμ. Καὶ ἀπέστειλεν ἀγγέλους πρὸ αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ. Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι ἦν πο-
15 ρευόμενος εἰς Ἱερουσαλήμ. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ, Ἰάκωβος καὶ Ἰωάννης, εἶπον· Κύριε, θελεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε; Στρα-
20 φεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν· Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι, καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

Mission of the Seventy Disciples, and the Directions given to them.

Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους, ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς, ἀνὰ δύο, πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἔμελλεν αὐτὸς ἔρχεσθαι. Ἔλεγεν οὖν πρὸς αὐτούς· 5 Μὴ βαστάζετε βαλάντιον, μὴ πήραν, μηδὲ ὑποδήματα· καὶ μηδένα κατὰ τὴν ὁδὸν ἀσπάσησθε. Εἰς ἣν δ' ἂν οἰκίαν εἰσέρχησθε, λέγετε· Εἰρήνη τῷ οἴκῳ τούτῳ. Καὶ ἐὰν μὲν ᾖ ἐκεῖ υἱὸς εἰρήνης, 10 ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν· εἰ δὲ μήγε, ἐφ' ὑμᾶς ἀνακάμψει. Καὶ εἰς ἣν δ' ἂν πόλιν εἰσέρχησθε, καὶ δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν· καὶ θεραπεύετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ 15 λέγετε αὐτοῖς· Ἤγγικεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ ἀθετῶν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν ἀποστείλαντά με.

Return of the Seventy Disciples.

Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ 20 χαρᾶς, λέγοντες· Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου. Εἶπε δὲ αὐτοῖς· Ἰδοὺ, δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφεων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ 25

ἐχθροῦ· καὶ οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖ
5 οὐρανοῖς.

The Love of God, *united* with the Love of ou Neighbour, inculcated in the Parable of th Good Samaritan.

Καὶ ἰδοὺ νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν καὶ λέγων· Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; Ὁ δ εἶπε πρὸς αὐτόν· Ἐν τῷ νόμῳ τί γέ
10 γραπται; πῶς ἀναγινώσκεις; Ὁ δὲ ἀπο κριθεὶς εἶπεν· Ἀγαπήσεις Κύριον τὸ Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆ ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου
15 καὶ τὸν πλησίον σου ὡς σεαυτόν. Εἶπ δὲ αὐτῷ· Ὀρθῶς ἀπεκρίθης· τοῦτο ποίε καὶ ζήσῃ. Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν· Καὶ τίς ἐστί μο πλησίον;
20 Ὑπολαβὼν δὲ ὁ Ἰησοῦς, εἶπε· Ἄν θρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἰεριχὼ, καὶ λῃσταῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπι θέντες, ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχά
25 νοντα. Κατὰ συγκυρίαν δὲ ἱερεύς τι

κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ· καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. Ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ' αὐτὸν, καὶ ἰδὼν 5 αὐτὸν ἐσπλαγχνίσθη. καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ. Καὶ ἐπὶ 10 τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ· Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ, ἐν τῷ ἐπανέρχεσθαί με, ἀποδώσω σοι. Τίς οὖν τούτων τῶν τριῶν 15 δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς; Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποίει ὁμοίως. 20

The One Thing needful.

Ἐγένετο δὲ, ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία· ἣ καὶ, παρακαθί- 25 σασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, ἤκουε τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιε-

σπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε· Κύριε, οὐ μέλει σοι, ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἶπε οὖν αὐτῇ, ἵνα μοι συναντιλάβηται. 5Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς· Μάρθα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά· ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

Parable of the Rich Sensualist; teaching the frail tenure of earthly possessions, and the folly of making Wealth the supreme Good.

10 Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου· Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς; 15Εἶπε δὲ πρὸς αὐτούς· Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ, ἐν τῷ περισσεύειν τινὶ, ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων· Ἀνθρώπου 20τινὸς πλουσίου εὐφόρησεν ἡ χώρα· καὶ διελογίζετο ἐν ἑαυτῷ, λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; καὶ εἶπε· Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδο-

μήσω· καὶ συνάξω ἐκεῖ πάντα τὰ γενήματα μου καὶ τὰ ἀγαθά μου· καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. Εἶπε δὲ αὐτῷ ὁ Θεός· 5 Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπό σου· ἃ δὲ ἡτοίμασας, τίνι ἔσται; Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

Exhortation to strenuous Exertion in the working out of our Salvation.

Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας, διδάσκων, καὶ πορείαν ποιούμενος εἰς 10 Ἱερουσαλήμ. Εἶπε δέ τις αὐτῷ· Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; Ὁ δὲ εἶπε πρὸς αὐτούς· Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοὶ ζητήσουσιν 15 εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

Our Lord declares, that those who would be his Disciples must be prepared to make every Sacrifice, and to renounce everything dear.

Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς· Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα 20 καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς καὶ τὰς

ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι. καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι
5 μαθητής.

Jesus being censured by the Pharisees and Scribes for associating and eating with Publicans and sinners, vindicates his proceedings by several Parables addressed to them, especially that of the Lost Sheep, and of the Prodigal Son.

Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, λέγοντες· Οὗτος ἁμαρτω-
10 λοὺς προσδέχεται, καὶ συνεσθίει αὐτοῖς. Εἶπε δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταύτην, λέγων· Τίς ἄνθρωπος ἐξ ὑμῶν, ἔχων ἑκατὸν πρόβατα, καὶ ἀπολέσας ἓν ἐξ αὐτῶν, οὐ καταλείπει τὰ ἐννενηκονταεννέα ἐν τῇ ἐρήμῳ, καὶ πορεύεται ἐπὶ τὸ
15 ἀπολωλὸς, ἕως εὕρῃ αὐτό; καὶ εὑρὼν, ἐπιτιθησιν ἐπὶ τοὺς ὤμους ἑαυτοῦ χαίρων· καὶ, ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐ-
20 τοῖς· Συγχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός. Λέγω ὑμῖν, ὅτι οὕτω χαρὰ ἔσται ἐν τῷ οὐρανῷ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ ἐννενη-

κονταεννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσι μετανοίας.

Εἶπε δέ· Ἄνθρωπός τις εἶχε δύο υἱούς· καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς 5 οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον. Καὶ, μετ᾽ οὐ πολλὰς ἡμέρας, συναγαγὼν ἅπαντα [χρήματα] ὁ νεώτερος υἱὸς, ἀπεδήμησεν εἰς χώραν μακρὰν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. 10 Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι. Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς 15 τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους. καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κερατίων, ὧν ἤσθιον οἱ χοῖροί· καὶ οὐδεὶς ἐδίδου αὐτῷ.

Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε· Πόσοι μί- 20 σθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι! Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου· καὶ οὐκέτι εἰμὶ 25 ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ.

Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδε
αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη
καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλο
αὐτοῦ καὶ κατεφίλησεν αὐτόν. Εἶπε δ
5 αὐτῷ ὁ υἱός· Πάτερ, ἥμαρτον εἰς τὸ
οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμ
ἄξιος κληθῆναι υἱός σου. Εἶπε δὲ
πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ἐξε
νέγκατε τὴν στολὴν τὴν πρώτην, κα
10 ἐνδύσατε αὐτόν· καὶ δότε δακτύλιον εἰ
τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺ
πόδας· καὶ ἐνέγκαντες τὸν μόσχον τὸ
σιτευτὸν θύσατε, καὶ φαγόντες εὐφραν
θῶμεν· ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν
15 καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, κα
εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐ
ἀγρῷ· καὶ, ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ
ἤκουσε συμφωνίας καὶ χορῶν· καὶ, προσ
20 καλεσάμενος ἕνα τῶν παίδων, ἐπυνθά
νετο τί εἴη ταῦτα; Ὁ δὲ εἶπεν αὐτῷ· Ὁ
ἀδελφός σου ἧκει· καὶ ἔθυσεν ὁ πατή
σου τὸν μόσχον τὸν σιτευτὸν, ὅτι ὑγιαί
νοντα αὐτὸν ἀπέλαβεν. ὠργισθη δὲ, κα
25 οὐκ ἔθελεν εἰσελθεῖν.

Ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκά
λει αὐτόν. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ
πατρί· Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι

καὶ οὐδέποτε ἐντολήν σου παρῆλθον· καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ. ὅτε δὲ ὁ υἱός σου οὗτος, ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν, ἦλθεν, ἔθυσας αὐτῷ τὸν 5 μόσχον τὸν σιτευτόν. Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἀνέζησε, καὶ ἀπο- 10 λωλὼς ἦν καὶ εὑρέθη.

Our Lord then addresses to his Disciples *two Parables,* 1. *on the* right use, *and* 2. *on the* abuse *and* danger of Riches.

1. Parable of the Unfaithful Steward, in which our Lord teaches the *right use* of Riches; inculcating, by the instance of a *bad man* thoughtful to provide for his *temporal well-being*, a correspondent care, on the part of Believers, to consult for their *eternal welfare*, by works of righteousness and deeds of benevolence.

Ἔλεγε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. Καὶ 15 φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περί σου; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκο-

νομεῖν. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω; ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ· σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι. ἔγνων τί
5 ποιήσω· ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν. Καὶ, προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ· Πόσον ὀφείλεις
10 τῷ κυρίῳ μου; ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου· καὶ εἶπεν αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα. ἔπειτα ἑτέρῳ εἶπε· Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν· Ἑκατὸν κό-
15 ρους σίτου. καὶ λέγει αὐτῷ· Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα. Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν. ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ
20 τοὺς υἱοὺς τοῦ φωτὸς, εἰς τὴν γενεὰν τὴν ἑαυτῶν, εἰσι. Κἀγώ ὑμῖν λέγω· ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας· ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

2. The Parable of the Rich Man, and the Poor (Lazarus), serving to show the *danger* of Riches in their *abuse*.

25 Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραι-

νόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δέ τις ἦν, ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ, ἑλκωμένος, καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ 5 πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, 10 καὶ ἐτάφη. Καὶ ἐν τῷ ᾅδῃ, ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ — ὑπάρχων ἐν βασάνοις — ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. Καὶ αὐτὸς φωνήσας εἶπε· Πάτερ Ἀβραὰμ, ἐλέησόν 15 με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ! Εἶπε δὲ Ἀβραάμ· Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ 20 τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὅδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι. Καὶ, ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται· ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ 25 οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. Εἶπε δέ· Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς

αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. Λέγει
5αὐτῷ Ἀβραάμ· Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν. Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ· ἀλλ', ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν. Εἶπε δὲ αὐτῷ· Εἰ Μω-
10σέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ, ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

Our Lord, passing through Samaria, on his way from Galilee to Jerusalem, heals Ten Lepers.

Καὶ ἐγένετο, ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλὴμ, καὶ αὐτὸς διήρχετο διὰ
15μέσου Σαμαρείας καὶ Γαλιλαίας. Καὶ, εἰσερχόμενου αὐτοῦ εἴς τινα κώμην, ἀπήντησαν αὐτῷ δέκα λεπροὶ ἄνδρες, οἳ ἔστησαν πόρρωθεν· καὶ αὐτοὶ ᾖραν φωνὴν, λέγοντες· Ἰησοῦ ἐπιστάτα, ἐλέησον ἡ-
20μᾶς! Καὶ ἰδὼν εἶπεν αὐτοῖς· Πορευθέντες ἐπιδείξατε ἑαυτοὺς τοῖς ἱερεῦσι. Καὶ ἐγένετο, ἐν τῷ ὑπάγειν αὐτοὺς, ἐκαθαρίσθησαν. Εἷς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψε, μετὰ φωνῆς μεγάλης
25δοξάζων τὸν Θεόν· καὶ ἔπεσεν ἐπὶ πρόσωπον παρὰ τοὺς πόδας αὐτοῦ, εὐχα-

ριστῶν αὐτῷ· καὶ αὐτὸς ἦν Σαμαρείτης· Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν· Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ δὲ ἐννέα ποῦ; Οὐχ εὑρέθησαν ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ, εἰ μὴ ὁ ἀλλογενὴς οὗτος. 5 Καὶ εἶπεν αὐτῷ· Ἀναστὰς πορεύου· ἡ πίστις σου σέσωκέ σε.

After saying these words, our Lord proceeds on his journey from Galilee to the parts of Judæa beyond Jordan, and great multitudes follow him.

Καὶ ἐθεράπευσε αὐτοὺς, καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς.

On his way Jesus propounds various Parables, and among them, with express reference to the Pharisees, the Parable of the Pharisee and the Publican, *serving to inculcate Humility, and to warn against Spiritual Pride.*

Εἶπε δὲ καὶ πρός τινας τοὺς πεποι- 10 θότας ἐφ' ἑαυτοῖς ὅτι εἰσὶ δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην.

Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ 15 ἕτερος τελώνης. ὁ Φαρισαῖος, σταθεὶς, πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεὸς, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων,—ἅρπαγες,—ἄδικοι, μοιχοί·—ἢ καὶ ὡς οὗτος ὁ τελώνης. νη- 20

στεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι. Καὶ ὁ τελώνης, μακρόθεν ἑστὼς, οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι· ἀλλ
5 ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων· Ὁ Θεὸς, ἱλάσθητί μοι τῷ ἁμαρτωλῷ! Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ τα-
10 πεινῶν ἑαυτὸν ὑψωθήσεται.

On approaching the borders of Judæa, and having, it seems, stopped for rest and refreshment at some Town *on the way, the Pharisees there come to Jesus, and try to entangle him by a question on the perplexing subject of* Divorce *and its* limits. *After answering which, and overruling the objection of his Disciples, he severely rebukes them for repelling some children brought to him that he might lay his hands upon and bless them, and inculcates on* them *the necessity of a child-like and docile spirit. He then sets out to continue his journey; and (as we learn from St. Mark) "while on his way out of the house, to the road," there comes to him a young Ruler, probably of the Synagogue there, to ask him concerning the way of salvation.*

The Ruler's Interrogatory, Our Lord's Answer, and his Reflection thereon, addressed to the Disciples.

Καὶ, ἐκπορευομένου αὐτοῦ εἰς ὁδὸν,

ἐπηρώτησέ τις ἄρχων αὐτὸν, λέγων· Διδάσκαλε ἀγαθὲ, τί ἀγαθὸν ποιήσας ζωὴν αἰώνιον ἕξω; Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς· Εἰ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς. Λέγει αὐτῷ· Ποίας; 5 Ὁ δὲ Ἰησοῦς εἶπε· Τὸ, μὴ μοιχεύσῃς· μὴ φονεύσῃς· μὴ κλέψῃς· μὴ ψευδομαρτυρήσῃς· τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου· καὶ ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. Ὁ δὲ εἶπε· Ταῦτα 10 πάντα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ; Ἔφη αὐτῷ ὁ Ἰησοῦς· ἔτι ἕν σοι ὑστερεῖ· εἰ θέλεις τέλειος εἶναι, πάντα ὅσα ἔχεις πώλησον, καὶ διάδος πτωχοῖς, καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ 15 δεῦρο, ἀκολούθει μοι, ἄρας τὸν σταυρόν. Ὁ δὲ, στυγνάσας ἐπὶ τῷ λόγῳ, ἀπῆλθε λυπούμενος· ἦν γὰρ πλούσιος σφόδρα.

Καὶ ὁ Ἰησοῦς, περιβλεψάμενος τοῖς μαθηταῖς αὐτοῦ, εἶπε· πῶς δυσκόλως οἱ 20 τὰ χρήματα ἔχοντες εἰσελεύσονται εἰς τὴν βασιλείαν τοῦ Θεοῦ! Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. Ὁ δὲ Ἰησοῦς πάλιν λέγει αὐτοῖς· Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ 25 τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν! Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος

διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν
τοῦ Θεοῦ εἰσελθεῖν! Οἱ δὲ περισσῶς
ἐξεπλήσσοντο, λέγοντες πρὸς ἑαυτούς·
Καὶ τίς δύναται σωθῆναι; Ἐμβλέψας
5 δὲ αὐτοῖς ὁ Ἰησοῦς λέγει· Παρὰ ἀνθρώ-
ποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ·
πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.

Our Lord now proceeds to Jerusalem; and, on his way thither, again gives prophetic intimations to the Apostles of his Death and Passion, and its various attendant circumstances.

Καὶ ἦσαν [ὁ Ἰησοῦς καὶ οἱ μαθηταί]
πορευόμενοι εἰς Ἱεροσόλυμα. καὶ παρα-
10 λαβὼν τοὺς δώδεκα κατ' ἰδίαν, εἶπεν αὐ-
τοῖς· Ἰδοὺ, πορευόμεθα εἰς Ἱεροσόλυμα·
καὶ ὁ Υἱὸς τοῦ ἀνθρώπου παραδοθήσεται
τοῖς ἀρχιερεῦσι καὶ γραμματεῦσι· καὶ
κατακρινοῦσιν αὐτὸν θανάτῳ, καὶ παρα-
15 δώσουσιν αὐτὸν τοῖς ἔθνεσι· καὶ ἐμπαί-
ξουσιν [ἐκεῖνοι] αὐτῷ, καὶ μαστιγώσου-
σιν αὐτὸν, καὶ ἐμπτύσουσιν αὐτῷ, καὶ
ἀποκτενοῦσιν αὐτόν· καὶ τῇ τρίτῃ ἡμέ-
ρᾳ ἀναστήσεται. Οἱ δὲ μαθηταὶ οὐ
20 ἐγίγνωσκον τὰ λεγόμενα.

Jesus restores Sight to blind Bartimæus.

Καὶ ἔρχονται εἰς Ἰεριχώ· καὶ ἐκ

ρευομένων αὐτῶν ἀπὸ τῆς πόλεως, Βαρτίμαιος, ὁ τυφλὸς, ἐκάθητο παρὰ τὴν ὁδὸν προσαιτῶν· καὶ, ἀκούσας ὅτι Ἰησοῦς παρέρχεται, ἔκραξεν· Ὁ υἱὸς Δαυὶδ, Ἰησοῦ, ἐλέησόν με! Ὁ δὲ ὄχλος ἐπετίμησεν αὐτῷ ἵνα σιωπήσῃ· ὁ δὲ πολλῷ μαλλὸν ἐκράζεν· Υἱὲ Δαβὶδ, ἐλέησόν με! Καὶ στὰς ὁ Ἰησοῦς, εἶπε αὐτὸν φωνηθῆναι. ὁ δὲ ἔρχεται πρὸς τὸν Ἰησοῦν. Τοῦ δὲ Ἰησοῦ εἰπόντος· Τί σοι θέλεις ποιήσω; ὁ τυφλὸς ἀπεκρίνατο· Κύριε, ἵνα ἀναβλέψω. Ἐλεήσας δὲ ὁ Ἰησοῦς ἥψατο τῶν ὀφθαλμῶν αὐτοῦ, καὶ εἶπεν αὐτῷ· Ἀνάβλεψον· ἡ πίστις σου σέσωκέ σε. Καὶ εὐθέως ἀνέβλεψε, καὶ ἠκολούθει τῷ Ἰησοῦ ἐν τῇ ὁδῷ, δοξάζων τὸν Θεόν.

Jesus makes his public Entry into Jerusalem riding on an ass. Is met, on his near approach to the city, by a large multitude, who do him homage, and hail him with Hosannas.

Καὶ ὅτε ἤγγισεν ὁ Ἰησοῦς εἰς Ἱεροσόλυμα, καὶ ἦλθεν εἰς Βηθφαγὴν πρὸς τὸ ὄρος τὸ Ἐλαιῶν, εὑρὼν ὄνον, ἐκάθισεν ἐπ' αὐτῷ· καθὼς ἔστι γεγραμμένον· Μὴ φοβοῦ, θύγατερ Σιών· ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι πραΰς, καὶ καθήμενος

ἐπὶ πῶλον ὄνου. ὁ δὲ πλεῖστος ὄχλος, ὁ ἐλθὼν εἰς Ἱεροσόλυμα εἰς τὴν ἑορτὴν [τοῦ Πάσχατος], ἀκούσας ὅτι ὁ Ἰησοῦς ἔρχεται, ἐξῆλθον εἰς ὑπάντησιν αὐτῷ. 5 Πορευομένου δὲ αὐτοῦ, πολλοὶ μὲν τὰ ἱμάτια αὐτῶν ὑπεστρώννυον ἐν τῇ ὁδῷ· ἄλλοι δὲ στοιβάδας ἔκοπτον ἐκ τῶν δένδρων, καὶ ἐστρώννυον εἰς τὴν ὁδόν. Οἱ δὲ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκρα- 10 ζον λέγοντες· Εὐλογήμενος ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι Κυρίου· εἰρήνη ἐν οὐρανῷ καὶ δόξα ἐν ὑψίστοις! Καὶ εἰσῆλθεν εἰς Ἱεροσόλυμα ὁ Ἰησοῦς καὶ εἰς τὸ ἱερόν· καὶ, περιβλεψάμενος πάντα, 15 ἐξῆλθεν ἔξω τῆς πόλεως εἰς Βηθανίαν, καὶ ηὐλίσθη ἐκεῖ.

Christ curses the unfruitful Fig-tree.

Πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν ἐπείνασε· καὶ, ἰδὼν μακρόθεν συκῆν ἐπὶ τῆς ὁδοῦ, ἦλθεν ἐπ' αὐτὴν, εἰ ἄρα εὑρή- 20 σει τι ἐν αὐτῇ· καὶ ἐλθὼν οὐδὲν εὗρεν, εἰ μὴ φύλλα. καὶ λέγει αὐτῇ· Μηκέτι ἐκ σοῦ καρπὸς γένηται εἰς τὸν αἰῶνα!

Christ returns to Jerusalem, and, on going to the Temple, casts out the Buyers and Sellers.

Καὶ ἔρχονται εἰς Ἱεροσόλυμα. καὶ

εἰσελθὼν ὁ Ἰησοῦς εἰς τὸ ἱερὸν, ἐξέβαλε τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν αὐτῷ, λέγων αὐτοῖς· Γέγραπται· ὁ οἶκός μου οἶκος προσευχῆς ἐστιν πᾶσι τοῖς ἔθνεσιν· ὑμεῖς δὲ αὐτὸν ἐποιήσατε σπήλαιον λη-5 στῶν. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· (καὶ πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ·) καὶ, ὅτε ὀψὲ ἐγένετο, ἐξεπορεύετο ἔξω τῆς πόλεως. Καὶ πρωὶ παραπορευόμενοι εἶδον [οἱ μα-10 θηταὶ] τὴν συκῆν ἐξηραμμένην ἐκ ῥιζῶν· καὶ ἴδοντες ἐθαύμασαν.

Christ continues to teach publicly, and to "speak openly" at Jerusalem. Attempts of the Chief Priests and Scribes against him.

Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα· καὶ ἐδίδασκε τὸν λαὸν ἐν τῷ ἱερῷ, καὶ πολλὰ ἐν παραβολαῖς ἔλεγε. καὶ ἐζή-15 τουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς κρατῆσαι αὐτὸν, ἀλλὰ ἐφοβήθησαν τὸν λαὸν, ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον.

Device of the Pharisees against him.

Τότε οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὅπως παγιδεύσωσι αὐτὸν ἐν λόγῳ. 20 καὶ παρατηρήσαντες ἀπέστειλαν αὐτῷ ἐγκαθέτους, ὑποκρινομένους ἑαυτοὺς δικαί-

ους εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, εἰς τὸ παραδοῦναι αὐτὸν τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. Οἱ δὲ ἐλθόντες λέγουσιν αὐτῷ· Διδάσκαλε, ἔξεστιν ἡμῖν Καίσαρι
5 φόρον δοῦναι, ἢ οὔ; Κατανοήσας δὲ αὐτῶν τὴν πανουργίαν, εἶπεν αὐτοῖς· Τί με πειράζετε, ὑποκριταί; ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκον αὐτῷ δηνάριον. καὶ λέγει αὐτοῖς· Τινὸς
10 ἡ εἰκὼν αὕτη καὶ ἐπιγραφή; ἀποκριθέντες δὲ εἶπον· Καίσαρος. τότε λέγει αὐτοῖς· Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι, καὶ τὰ τοῦ Θεοῦ Θεῷ. καὶ, θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ, ἐσίγησαν.

This wise answer of our Lord leads to an inquiry by a certain by-stander, a Doctor of the Law, who chose to try his learning and knowledge of the Divine Law.

15 Προσελθὼν δὲ εἷς τῶν γραμματέων, νομικὸς, εἰδὼς ὅτι καλῶς αὐτοῖς ἀπεκρίθη, ἐπηρώτησεν αὐτὸν, πειράζων· Ποία ἔστι πρώτη πασῶν ἐν τῷ νόμῳ ἐντολή; ὁ δὲ Ἰησοῦς ἀπεκρίθη αὐτῷ· Ἀγαπήσεις
20 Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου. καὶ δευτέρα ὁμοία αὐτῇ· Ἀγαπήσεις τὸν πλησίον σου

ὡς σεαυτόν. Ἐν ταυταῖς ταῖς δυσὶν ἐντολαῖς ὅλος νόμος καὶ οἱ προφῆται κρέμανται. Καὶ εἶπε αὐτῷ ὁ γραμματεύς· Καλῶς, διδάσκαλε, εἶπας· ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ. 5 Καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων 10 καὶ τῶν θυσιῶν.

Ἰδὼν δὲ ὁ Ἰησοῦς, ὅτι νουνεχῶς ἀπεκρίθη, εἶπεν αὐτῷ· Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.

Secret Counsel of the Chief Priests and Scribes against Jesus. Judas privy thereto, and aiding therein.

Ἤγγιζε δὲ ἑορτὴ τῶν Ἀζύμων ἡ λεγο- 15 μένη Πάσχα. καὶ συνήχθησαν οἱ ἀρχιερεῖς καὶ γραμματεῖς, καὶ ἐζήτουν πῶς αὐτὸν, ἐν δόλῳ κρατήσαντες, ἀποκτείνωσι. ἔλεγον δέ· "Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται τοῦ λαοῦ." 20

Εἰσῆλθεν δὲ ὁ Σαταναῦς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσχαριώτην· καὶ ἀπελθὼν συνελάλησε τοῖς ἀρχιερεῦσι πῶς αὐτὸν παραδῷ αὐτοῖς. Οἱ δὲ ἐχάρησαν,

καὶ ἐπηγγείλαντο τριάκοντα ἀργύρια αὐτῷ δοῦναι. καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν τοῦ παραδοῦναι αὐτόν, ἄτερ ὄχλου.

Christ directs his Disciples to make Preparation for the Celebration of the Passover.

Καὶ τῇ πρώτῃ ἡμέρᾳ τῶν Ἀζύμων
5 λέγουσι τῷ Ἰησοῦ οἱ μαθηταὶ αὐτοῦ· Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα; Ὁ δὲ ἀποστέλλει δύο τῶν μαθητῶν, Πέτρον καὶ Ἰωάννην, λέγων· Ὑπάγετε εἰς τὴν πόλιν, καὶ ὑπαντήσει ὑμῖν
10 ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε αὐτῷ εἰς τὴν οἰκίαν οὗ εἰσπορεύεται· καὶ εἴπατε τῷ οἰκοδεσποτῇ· Λέγει σοι ὁ διδάσκαλος· Ποῦ ἐστι τὸ κατάλυμα ὅπου τὸ πάσχα, μετὰ τῶν
15 μαθητῶν μου, φάγω; Καὶ ἐκεῖνος ὑμῖν δείξει ἀνώγεον μέγα ἐστρωμένον· ἐκεῖ ἑτοιμάσατε. Οἱ δὲ ἀπελθόντες εὗρον, καθὼς εἴρηκεν αὐτοῖς, καὶ ἑτοίμασαν τὸ πασχα.

The Last Supper of Christ with his Disciples, in which he institutes the Sacrament of the Holy Communion.

20 Καὶ ὅτε ἐγένετο ἡ ὥρα, ἀνέπεσε, καὶ οἱ δώδεκα ἀπόστολοι σὺν αὐτῷ. καὶ εἶπε

πρὸς αὐτούς· Ἐπιθυμίᾳ ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν μεθ' ὑμῶν πρὸ τοῦ με παθεῖν· Λέγω γὰρ ὑμῖν, ὅτι οὐκέτι οὐ μὴ φάγω ἐξ αὐτοῦ, ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. 5

Christ institutes the *First* Part of the Sacrament of the Lord's Supper, the *Breaking of the Bread.*

Καὶ, ἐσθιόντων αὐτῶν, λαβὼν ὁ Ἰησοῦς ἄρτον εὐλογήσας ἔκλασε, καὶ ἔδωκεν αὐτοῖς, καὶ εἶπε· Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διδόμενον ὑπὲρ ὑμῶν· τοῦ-10 το ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

Καὶ, ἀνακειμένων αὐτῶν καὶ ἐσθιόντων, εἶπεν ὁ Ἰησοῦς· Εἷς ἐξ ὑμῶν, ὁ ἐσθίων μετ' ἐμοῦ, παραδώσει με. Οἱ δὲ, λυπούμενοι σφόδρα, ἤρξαντο βλέπειν εἰς15 ἀλλήλους, καὶ — ἀπορούμενοι περί τίνος λέγει — εἰπεῖν αὐτῷ· Μήτι ἐγὼ, Κύριε; Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς· Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χείρα, οὗτός με παραδώσει; καὶ τοῦ Ἰούδα, τοῦ20 παραδίδοντος αὐτὸν, εἰπόντος καὶ αὐτοῦ· Μήτι ἐγὼ, Κύριε; λέγει ὁ Ἰησοῦς· Σὺ εἶπας. Ὁ δὲ ποιεῖς ποίησον ταχίον. Καὶ εὐθέως ἐκεῖνος ἐξῆλθεν.

Christ institutes the *Second* Part of the Sacrament of the Lord's Supper, the *Drinking of the Wine.*

Εἶτα, λαβὼν τὸ ποτήριον, εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων· Τοῦτο τὸ ποτήριόν ἐστι τὸ αἷμα μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.

Christ repairs with his Disciples to the Mount of Olives; where he foretells that they shall all forsake him, and one of them, Peter, thrice deny him.

Καὶ ὑμνήσαντες, ἐξῆλθον πέραν τοῦ χειμάῤῥου τῶν Κέδρων εἰς τὸ ὄρος τῶν Ἐλαιῶν· ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθε ὁ Ἰησοῦς σὺν τοῖς μαθηταῖς. τότε λέγει αὐτοῖς· Πάντες ὑμεῖς καταλείψετέ με τῇ νυκτὶ ταύτῃ· ἀλλὰ, μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν.

Ὁ δὲ Πέτρος εἶπεν αὐτῷ· Εἰ καὶ πάντες ἀπολείψουσί σε, ἐγὼ οὐδέποτέ σε ἀπολείψω. Ἔφη αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἢ δὶς ἀλέκτορα φωνῆσαι τρὶς ἀπαρνήσῃ με. Λέγει αὐτῷ ὁ Πέτρος· Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὡσαύτως δὲ καὶ πάντες οἱ μαθηταὶ εἶπον.

Christ repairs with his Disciples to the Garden of Gethsemane, and — withdrawing for prayer to a more retired part of it with Peter, James, and John—bids these three Disciples to tarry there, and watch with him.

Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς, καὶ οἱ μαθηταὶ αὐτοῦ. καὶ εἶπεν αὐτοῖς· Καθίσατε ὧδε, ἕως οὗ προσεύξωμαι ἐκεῖ. Καὶ 5 αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν. Καὶ ἀπελθὼν παραλαμβάνει τὸν Πέτρον καὶ τὸν Ἰάκωβον καὶ Ἰωάννην. Γενόμενος δὲ ἐπὶ τοῦ τόπου, εἶπεν αὐτοῖς· Περίλυπός ἐστιν ἡ ψυχή μου 10 ἕως θανάτου· μείνατε ὧδε, καὶ γρηγορεῖτε μετ' ἐμοῦ· καὶ, θεὶς τὰ γόνατα, προσηύχετο, λέγων· Εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ ἡ ὥρα. Πάτερ μου, εἰ δυνατόν ἐστι, παρελθέτω ἀπ' ἐμοῦ τὸ 15 ποτήριον τοῦτο. πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ. Ὤφθη δὲ αὐτῷ ἄγγελος ἀπ' οὐρανοῦ, ἐνισχύων αὐτόν. καὶ, γενόμενος ἐν ἀγωνίᾳ, ἐκτενέστερον προσηύχετο. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, 20 καὶ εὑρίσκει αὐτοὺς καθεύδοντας· καὶ λέγει τί καθεύδετε; Οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ; ἀναστάντες

γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσ-
ἐλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα
πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Πάλιν ἐκ
δευτέρου ἀπελθὼν προσηύξατο, λέγων·
5 Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτή-
ριον παρελθεῖν ἀπ' ἐμοῦ, ἐὰν μὴ αὐτὸ
πίω, γενηθήτω τὸ θέλημά σου! Καὶ
ὑποστρέψας εὑρίσκει αὐτοὺς πάλιν κα-
θεύδοντας—ἦσαν γὰρ αὐτῶν οἱ ὀφθαλ-
10 μοὶ βεβαρημένοι—καὶ, ἀφεὶς αὐτοὺς,
ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου,
τὸν αὐτὸν λόγον εἰπών. Τότε, ἀναστὰς
ἀπὸ προσευχῆς, ἔρχεται πρὸς τοὺς μαθη-
τὰς αὐτοῦ, καὶ λέγει αὐτοῖς· Καθεύδετε
5 τὸ λοιπὸν καὶ ἀναπαύεσθε! ἀπέχει·—
ἤγγικεν ἡ ὥρα, καὶ ὁ Υἱὸς τοῦ ἀνθρώπου
παραδίδοται εἰς χεῖρας ἁμαρτωλῶν. Ἐγ-
είρεσθε! ἄγωμεν! ἰδοὺ, ὁ παραδιδούς
με ἤγγικε.

Jesus taken prisoner by the Roman Band, and the Officers sent from the Chief Priests, and conducted by Judas.

20 Καὶ, ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰού-
δας—ὃς ἤδει τὸν τόπον, ὅτι πολλάκις
συνήχθη ὁ Ἰησοῦς ἐκεῖσε μετὰ τῶν μα-
θητῶν αὐτοῦ—παραγίνεται, καὶ μετ'
αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ

ξύλων, καὶ φανῶν καὶ λαμπάδων. Δεδώκει δὲ αὐτοῖς σημεῖον, λέγων: Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν. Προσελθὼν οὖν τῷ Ἰησοῦ, ἔφη· Χαῖρε, διδάσκαλε· καὶ κατεφίλησεν αὐτόν. Ὁ 5 δὲ Ἰησοῦς εἶπεν αὐτῷ· Ἑταῖρε, ἐφ' ᾧ πάρει; Ἰούδα, φιλήματι τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως; Οἱ δὲ [οἱ ὑπηρέται] ἐπέβαλον ἐπ' αὐτὸν τοὺς χεῖρας, καὶ κρατήσαντες, ἀπήγαγον αὐτὸν πρὸς τὸν 10 οἶκον τοῦ ἀρχιερέως.

The Disciples flee, Peter and John follow Jesus into the Palace of the High Priest.

Τότε οἱ μαθηταὶ αὐτοῦ πάντες, ἀφέντες αὐτὸν, ἔφυγον· Ὁ δὲ Πέτρος καὶ Ἰωάννης ἠκολούθουν αὐτῷ, ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως, ὅπου οἱ γραμ- 15 ματεῖς καὶ οἱ πρεσβύτεροι συνήχθησαν. Καὶ ὁ Ἰωάννης (ὃς ἦν γνωστὸς τῷ ἀρχιέρει) συνεισῆλθε τῷ Ἰησοῦ. Εἶτα ἐξῆλθεν, καὶ — γνωστὸς ὢν — εἶπε τῇ θυρωρῷ, καὶ εἰσήγαγε τὸν Πέτρον, ὃς 20 εἱστήκει πρὸς τῇ θύρᾳ ἔξω. Καὶ εἰσελθὼν ἐκάθητο μετὰ τῶν ὑπηρετῶν (θερμαινόμενος πρὸς τὸ πῦρ, ὃ πεποιηκέσαν ὅτι ψῦχος ἦν) ἰδεῖν τὸ τέλος.

Jesus pronounced a Blasphemer, and as such condemned to Death, and treated with cruel Indignity.

Οἱ μὲν ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἐζήτουν μαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι· καὶ οὐχ εὗρον. Ἴσαι γὰρ αἱ μαρτυρίαι οὐκ ἦσαν. Ὕστερον δὲ προσελθόντες δύο εἶπον· Οὗτος ἔφη· "Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν ἄλλον οἰκοδομῆσαι." καὶ οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Τότε ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ· Οὐδὲν ἀποκρίνῃ; Τί οὗτοί σου καταμαρτυροῦσιν; ὁ δὲ Ἰησοῦς ἐσιώπα. Τότε πάλιν ὁ ἀρχιερεὺς ἐπερῶτα αὐτὸν, λέγων· Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ. Ὁ δὲ Ἰησοῦς εἶπεν· Ἐγώ εἰμι, καὶ ὄψεσθε τὸν υἱὸν ἀνθρώπου καθήμενον ἐπὶ δεξιῶν τῆς Δυνάμεως. Τότε ὁ ἀρχιερεὺς, διαῤῥήξας τὰ ἱμάτια αὐτοῦ ἔλεγε· Ἐβλασφημήσε· τί ἔτι χρείαν ἔχομεν μαρτύρων; τί ὑμῖν δοκεῖ; Οἱ δὲ εἶπον· ἐνοχός ἐστι θανάτου.

Τότε ἐνέπτυσαν αὐτῷ, καὶ, περιλύψαντες τὸ προσῶπον, ἐκολάφισαν τὸν λέγοντες· Προφήτευσον ἡμῖν, Χριστὲ τίς ἐστιν ὁ παίσας σε;

Peter denies his Master thrice: his bitter Repentance.

Καὶ, ὄντος τοῦ Πέτρου ἐν τῇ αὐλῇ κάτω, προσῆλθεν αὐτῷ μία παιδίσκη, λέγουσα· Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου. ὁ δὲ ἠρνήσατο, λέγων· Οὐκ οἶδα τί λέγεις. καὶ ἐξῆλθεν ἔξω[5] εἰς τὸ προαύλιον, καὶ ἀλέκτωρ ἐφώνησε. Καὶ μετὰ βραχὺ ἕτερος, ἰδὼν αὐτὸν, ἔφη· Μὴ καὶ σὺ ἐκ τῶν μαθητῶν αὐτοῦ εἶ; Ὁ δὲ Πέτρος πάλιν ἠρνήσατο μεθ' ὅρκου· καὶ εἶπεν· Ἄνθρωπε, οὔκ εἰμι· οὐκ οἶδα[10] τον ἄνθρωπον. Καὶ, διαστάσης ὡσεὶ ὥρας μίας, ἄλλος τις διϊσχυρίζετο λέγων· Ἀληθῶς καὶ οὗτος μετ' αὐτοῦ ἦν· Γαλιλαῖος γάρ ἐστιν. Ὁ δὲ πάλιν ἠρνήσατο· καὶ ἤρξατο καταναθεματίζειν καὶ[15] ὀμνύειν· Οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως, ἔτι λαλοῦντος αὐτοῦ, ἐκ δευτέρου ἀλέκτωρ ἐφώνησε. Τότε στραφεὶς ὁ Κύριος ἐνέβλεψε τῷ Πέτρῳ· καὶ ἀνεμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ, "πρὶν[20] ἀλέκτορα φωνῆσαι δὶς ἀπαρνήσῃ με τρίς·" καὶ ἐξελθὼν ἔξω, ἔκλαυσε πικρῶς.

Jesus is taken before Pilate.

Καὶ, ὡς ἐγένετο ἡμέρα, συνήχθησαν οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων — καὶ δήσαντες τὸν Ἰησοῦν[25]

ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμονι.

Remorse of Judas. His Self-destruction.

Τότε ἰδὼν Ἰούδας, ὁ παραδοὺς τὸν Ἰησοῦν, ὅτι κατεκρίθη, ἀπέστρεψε τὰ τριάκοντα ἀργύρια τοῖς ἀρχιερεῦσι καὶ τοῖς πρεσβυτέροις, λέγων· Ἥμαρτον παραδοὺς αἷμα ἀθῷον. Οἱ δὲ εἶπον· Τί πρὸς ἡμᾶς; σὺ ὄψει. Τότε Ἰούδας, ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε καὶ ἀπήγξατο.

Pilate asks the Chief Priests, &c., what they have to allege against Jesus.

10 Ἐξηλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς καὶ εἶπε· Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου; Ἀπεκρίθησαν καὶ εἶπον αὐτῷ· Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἄν σοι παρεδώκαμεν αὐτόν. Καὶ 15 ἤρξαντο κατηγορεῖν αὐτοῦ, λέγοντες· Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους δίδοναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

Pilate interrogates Jesus privately, and then publicly.

Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον ὁ Πι- 20 λάτος, καὶ ἐφώνησε τὸν Ἰησοῦν· καὶ ἐπηρώτησεν αὐτὸν, λέγων· Σὺ εἶ ὁ βασιλεὺς

τῶν Ἰουδαίων; ἀπεκρίθη δὲ ὁ Ἰησοῦς· Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. Ὁ οὖν Πιλάτος ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος. Ὁ δὲ Ἰησοῦς ἔστη ἔμ- 5
προσθεν τοῦ ἡγεμόνος.

The Chief Priests bring *other* Charges.

Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά· καὶ, ἐν τῷ κατηγορεῖσθαι αὐτὸν ὑπ' αὐτῶν, οὐδὲν ἀπεκρίνατο. ὁ δὲ Πι-
λάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων· 10
Οὐκ ἀποκρίνῃ οὐδέν; ἴδε, πόσα σου καταμαρτυροῦσιν. ὁ δὲ Ἰησοῦς οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον. Καὶ εἶπε πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους· Οὐδὲν εὑρίσκω αἴτιον ἐν τῷ ἀν-15
θρώπῳ τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες· Ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας.

Jesus is sent to Herod, and then back again to Pilate.

Πιλάτος δὲ, ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ Ἰησοῦς Γαλιλαῖός ἐστι. 20
καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν τότε ἐν Ἱεροσολύμοις. Ὁ δὲ Ἡρώδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν·

ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ. εἱστήκεισαν δὲ οἱ
5 ἀρχιερεῖς καὶ οἱ γραμματεῖς, εὐτόνως κατηγοροῦντες αὐτοῦ. Τότε ἐξουθενήσας αὐτὸν ὁ Ἡρώδης καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλατῳ.

Pilate declares that he finds no sufficient Evidence, on which to condemn Jesus.

10 Πιλάτος δὲ συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν, εἶπε πρὸς αὐτούς· Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν. καὶ ἰδοὺ, ἀνακρίνας, οὐδὲν εὗ-
15 ρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ· ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτόν, καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ. παιδεύσας οὖν αὐτὸν ἀπολύσω.

Barabbas preferred before Jesus, and Jesus given up to be crucified.

0 Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολυειν ἕνα τῷ ὄχλῳ δέσμιον, ὅνπερ ᾐτοῦντο. εἶχον δὲ τότε δέσμιον ἐπισημον,

λεγόμενον Βαραββᾶν, ὅστις ἐν τῇ στάσει φόνον πεποιήκει. καὶ ἀναβοήσας ὁ ὄχλος ἤρξατο αἰτεῖσθαι, καθὼς ἀεὶ ἐποίει αὐτοῖς. Συνηγμένων οὖν αὐτῶν [τῶν τε ἀρχιερέων καὶ πρεσβυτέρων τῶν τε ὄ- 5 χλων] εἶπεν τοῖς ὄχλοις ὁ Πιλάτος· Τίνα θέλετε ἀπολύσω ὑμῖν· Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν; οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἀνέσεισαν τοὺς ὄχλους, καὶ ἔπεισαν αὐτοὺς ἵνα αἰ- 10 τήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσιν. Ἀνέκραξαν δὲ παμπληθεί· Αἶρε τοῦτον! ἀπόλυσον δὲ ἡμῖν τὸν Βαραββᾶν! Πάλιν οὖν ὁ Πιλάτος προσεφώνησε (θέλων ἀπολῦσαι 15 τὸν Ἰησοῦν—ᾔδει γὰρ ὅτι διὰ τὸν φθόνον παραδεδώκεισαν αὐτὸν), λέγων· Τί οὖν ποίησω Ἰησοῦν τὸν λεγόμενον Χριστον; Οἱ δὲ ἐπεφώνουν λέγοντες· Σταυρωθητω! Ὁ δὲ τρίτον ἔφη πρὸς αὐτούς· Τί γὰρ 20 κακὸν ἐποίησεν; οἱ δὲ περισσοτέρως ἔκραζον· Σταυρωθήτω! Ἰδὼν δὲ ὁ Πιλάτος ὅτι οὐδὲν ὠφελεῖ—ἀλλὰ μᾶλλον θόρυβος γίνεται—λαβὼν ὕδωρ ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, 25 λέγων· Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε· Τὸ αἷμα

αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν! Τότε, βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι ἐπέκρινε γενέσθαι τὸ αἴτημα αὐτῶν· καὶ ἀπέλυσεν αὐτοῖς τὸν Βαραβ-
5 βᾶν· τὸν δὲ Ἰησοῦν, φραγελλώσας, παρέδωκεν ἵνα σταυρωθῇ.

Jesus insulted by the Soldiers of the Governor, and then led away to be crucified.

Τότε οἱ στρατιῶται τοῦ ἡγεμόνος παραλαβόντες τὸν Ἰησοῦν ἀπήγαγον αὐτὸν εἰς τὸ πραιτώριον· καὶ ἐκδύσαντες αὐτὸν,
10 περιέθηκαν αὐτῷ χλαμύδα κοκκίνην· καὶ πλέξαντες στέφανον ἐξ ἀκανθῶν ἐπέθηκαν ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἐνέπαιζον αὐτῷ, λέγοντες· Χαῖρε
15 ὁ βασιλεὺς τῶν Ἰουδαίων! καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ. καὶ ὅτε ἐνέπαιξαν αὐτῷ, ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια
20 τὰ ἴδια, καὶ ἀπήγαγον αὐτὸν, βαστάζοντα τὸν αὐτοῦ σταυρὸν, εἰς τὸ σταυρῶσαι. Ἤγοντο δὲ καὶ ἕτεροι δύο, κακοῦργοι, σὺν αὐτῷ ἀναιρεθῆναι. Καὶ, ὡς ἀπήγαγον αὐτὸν, ἐπιλαβόμενοι Σιμῶνός
25 τινος, Κυρηναίου, παράγοντος, ἐπέθηκαν

αὐτῷ τὸν σταυρὸν, φέρειν ὄπισθεν τοῦ Ἰησοῦ. καὶ ἠκολούθει αὐτῷ πολὺ πλῆθος τοῦ λαοῦ, καὶ γυναικῶν, αἳ καὶ ἐκόπτοντο καὶ ἐθρήνουν αὐτόν. Στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπε· Θυγατέρες 5 Ἱερουσαλὴμ, μὴ κλαίετε ἐπ' ἐμὲ, πλὴν ἐφ' ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν!

Jesus, when arrived at Mount Calvary, is offered the stupefying Draught, usual on such occasions; but he refuses to drink of it. He is then crucified, and with him the two Malefactors.

Καὶ, ἐλθόντες εἰς τόπον λεγόμενον Γολγοθᾶ, ἔδωκαν αὐτῷ πιεῖν ἐσμυρνισμένον 10 οἶνον· καὶ γευσάμενος οὐκ ἤθελε πιεῖν. καὶ ἐκεῖ ἐσταύρωσαν αὐτὸν (ἦν δὲ ὥρα τρίτη), καὶ σὺν αὐτῷ τοὺς κακουργοὺς, ὃν μὲν ἐκ δεξιῶν, ὃν δὲ ἐξ ἀριστερῶν· καὶ ἐπληρώθη ἡ γραφὴ, ἡ λέγουσα· 15 μετὰ ἀνόμων ἐλογίσθη. Ὁ δὲ Ἰησοῦς ἔλεγε· Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τὶ ποιοῦσι.

The Soldiers divide and cast lots for Jesus's Raiment.

Οἱ οὖν στρατιῶται, ὅτε ἐσταύρωσαν τὸν Ἰησοῦν, διεμερίσαντο τὰ ἱμάτια αὐ- 20

τοῦ, καὶ ἔβαλον κληρὸν ἐπὶ τὸν χιτῶν
ἄῤῥαφον ὄντα· (ἵνα πληρωθῇ τὸ ῥηθ
ὑπὸ τοῦ προφήτου· "διεμερίσαντο
ἱμάτιά μου ἑαυτοῖς· καὶ ἐπὶ τὸν ἱματισμ
5 *μου ἔβαλον κλῆρον.") καὶ καθήμεν*
ἐτήρουν αὐτὸν ἐκεῖ. καὶ ἐπέθηκαν ἐπάν
τῆς κεφαλῆς αὐτοῦ τὴν αἰτίαν αὐτοῦ γ
γραμμένην· ΟΥΤΟΣ ΈΣΤΙΝ ΊΗΣΟΥ
Ὁ ΒΑΣΙΛΕΥΣ ΤΩΝ ΊΟΥΔΑΙΩΝ.

Christ reviled and insulted while hanging
the Cross. His gracious Promise to t
Penitent Malefactor.

10 *Καὶ εἱστήκει ὁ λαὸς θεωρῶν—οἱ*
παραπορευόμενοι ἐβλασφήμουν αὐτὸ
κινοῦντες τὰς κεφαλὰς αὐτῶν. ἐξεμ
κτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοί
λέγοντες· "Ἄλλους ἔσωσε· ἑαυτὸν
15 *δύναται σῶσαι· σωσάτω ἑαυτὸν, εἰ ἔστ*
ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. Εἰ *β*
σιλεὺς Ἰσραὴλ ἐστι, καταβάτω νῦν ἀπ
τοῦ σταυροῦ, καὶ πιστεύσομεν ἐπ' αὐτ
Πέποιθεν *ἐπὶ τὸν Θεόν· ῥυσάσθω νῦ*
20 *αὐτὸν, εἰ θέλει αὐτόν. εἶπε γάρ· Θε*
εἰμι Υἱός." Εἷς *δὲ τῶν κρεμασθέντα*
κακούργων ἐβλασφήμει αὐτὸν, λέγω
Εἰ *σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν κ*
ἡμᾶς. Ἀποκριθεὶς *δὲ ὁ ἕτερος ἐπ*

τίμα αὐτῷ, λέγων· Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ; Καὶ ἡμεῖς μὲν δικαίως·—ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν·—οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε. Καὶ ἔλεγε τῷ Ἰησοῦ· 5 Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς· Ἀμὴν λέγω σοι, σήμερον, μετ' ἐμοῦ, ἔσῃ ἐν τῷ παραδείσῳ.

Christ, previously to his Decease, commends his Mother to the Care of his beloved Disciple.

Εἱστήκεισαν δὲ παρὰ τῷ σταυρῷ τοῦ 10 Ἰησοῦ ἡ μήτηρ αὐτοῦ καὶ ἡ ἀδελφὴ τῆς μητρὸς αὐτοῦ, Μαρία ἡ τοῦ Κλωπᾶ, καὶ Μαρία ἡ Μαγδαληνὴ, καὶ Σαλώμη. Ἰησοῦς οὖν ἰδὼν τὴν μητέρα, καὶ τὸν μαθητὴν παρεστῶτα ὃν ἠγάπα, λέγει τῇ 15 μητρὶ αὐτοῦ· Γύναι, ἰδοὺ, ὁ υἱός σου. Εἶτα λέγει τῷ μαθητῇ· Ἰδοὺ, ἡ μήτηρ σου. Καὶ ἀπ' ἐκείνης τῆς ὥρας ἔλαβεν αὐτὴν ὁ μαθητὴς ἐκεῖνος εἰς τὰ ἴδια.

The Death of Jesus, and its attendant Circumstances.

Γενομένης δὲ ὡσεὶ ὥρας ἕκτης σκότος 20 ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐννά-

της· καὶ ἐσκοτίσθη ὁ ἥλιος. καὶ τῇ ὥρᾳ τῇ ἐννάτῃ ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων· Ἐλωὶ Ἐλωὶ, λαμμᾶ σαβαχθανί; *ὅ ἐστι, μεθερμηνευόμε-*
5 *νον,* Ὁ Θεός μου, ὁ Θεός μου, εἰς τί με *ἐγκατέλιπες;* Μετὰ τοῦτο *εἰδὼς ὁ Ἰησοῦς ὅτι πάντα ἤδη τετέλεσται—(ἵνα τελειωθῇ ἡ γραφὴ)—λέγει·* Διψῶ. Σκεῦος *οὖν ἔκειτο ὄξους μεστόν· οἱ δὲ [παρεστη-*
10 *κότες], πλήσαντες σπόγγον ὄξους, καὶ ὑσσώπῳ περιθέντες, προσήνεγκαν αὐτοῦ τῷ στόματι. Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς, εἶπε·* Τετέλεσται! *καὶ πάλιν φωνήσας φωνῇ μεγάλῃ, εἶπε·* "Πάτερ,
15 *εἰς χειράς σου παραθήσομαι τὸ πνεῦμά μου." καὶ ταῦτα εἰπὼν, κλίνας τὴν κεφαλὴν, παρέδωκε τὸ πνεῦμα.* Καὶ *ἰδοὺ, τὸ καταπέτασμα τοῦ ναοῦ ἐσχίσθη εἰς δύο ἀπὸ ἄνωθεν ἕως κάτω· καὶ ἡ γῆ ἐσεί-*
20 *σθη, καὶ αἱ πέτραι ἐσχίσθησαν· καὶ τὰ μνημεῖα ἀνεῴχθησαν, καὶ πολλὰ σώματα τῶν κεκοιμημένων ἁγίων ἠγέρθη· καὶ, ἐξελθόντες ἐκ τῶν μνημείων, μετὰ τὴν ἔγερσιν αὐτοῦ εἰσῆλθον εἰς τὴν ἁγίαν πόλιν,*
25 *καὶ ἐνεφανίσθησαν πολλοῖς. Ὁ δὲ ἑκατόνταρχος καὶ οἱ μετ' αὐτοῦ τηροῦντες τὸν Ἰησοῦν, ἰδόντες τὸν σεισμὸν καὶ τὰ γενόμενα, ἐφοβήθησαν σφόδρα, λέγοντες·* Ἀ-

ληθῶς Θεοῦ Υἱὸς ἦν οὗτος. Καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες ἑαυτῶν τὰ στήθη ὑπέστρεφον. Εἱστήκεισαν δὲ ἐκεῖ πάντες οἱ γνωστοὶ αὐτοῦ, 5 καὶ γυναῖκες πολλαὶ (αἱ ἀκολουθήσασαι αὐτῷ ἀπὸ Γαλιλαίας διηκόνουν αὐτῷ) ἀπὸ μακρόθεν θεωροῦσαι ταῦτα. Οἱ οὖν Ἰουδαῖοι, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα ἐν τῷ σαββάτῳ, ἠρώτησαν τὸν 10 Πιλάτον, ἵνα κατεαγῶσιν αὐτῶν τὰ σκέλη, καὶ ἀρθῶσιν. Ἦλθον οὖν οἱ στρατιῶται, καὶ τοῦ μὲν πρώτου κατέαξαν τὰ σκέλη, καὶ τοῦ ἄλλου τοῦ συσταυρωθέντος αὐτῷ· ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόν- 15 τες, ὡς εἶδον αὐτὸν ἤδη τεθνηκότα, οὐ κατέαξαν αὐτοῦ τὰ σκέλη· ἀλλ' εἷς τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἔνυξε, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ. Ἐγένετο οὖν ταῦτα ἵνα ἡ γραφὴ πληρω- 20 θῇ· Ὀστοῦν οὐ συντριβήσεται αὐτοῦ· καὶ, Ὄψονται εἰς ὃν ἐξεκέντησαν.

Burial of Jesus, and Preparations for embalming the Body.

Ὀψίας δὲ γενομένης, Ἰωσὴφ ὁ ἀπὸ Ἀριμαθαίας, εὐσχήμων βουλευτὴς, ἀνὴρ 25

ἀγαθὸς καὶ δίκαιος (ὢν μαθητὴς τοῦ Ἰ
σοῦ), προσῆλθε τῷ Πιλάτῳ, καὶ ἠρώτ
σεν ἵνα ἄρῃ τὸ σῶμα τοῦ Ἰησοῦ· κ
ἐπέτρεψεν ὁ Πιλάτος. Ἦλθεν οὖν κ
5ῆρε τὸ σῶμα (ἦλθε καὶ Νικόδημος, φ
ρων μίγμα σμύρνης καὶ ἀλόης ὡσεὶ λ
τρας ἑκατὸν) καὶ ἐνείλησεν αὐτὸ σινδόν
καὶ ἔδησεν αὐτὸ ὀθονίοις, μετὰ τῶν ἀρ
μάτων, καὶ ἔθηκεν αὐτὸ ἐν τῷ καιν
10ἑαυτοῦ μνημείῳ λαξευτῷ, καὶ προσ
κύλισε λίθον μέγαν τῇ θύρᾳ τοῦ μν
μείου. ἦν δὲ ἐκεῖ Μαρία ἡ Μαγδαλήν
καὶ Μαρία Ἰωσῆ, καθήμεναι ἀπέναν
τοῦ τάφου. Κατακολουθήσασαι δὲ ἐκ
15καὶ γυναῖκες, αἵτινες ἦσαν συνεληθυῖ
τῷ Ἰησοῦ ἐκ τῆς Γαλιλαίας, ἐθεάσαν
τὸ μνημεῖον, καὶ ὡς ἐτέθη τὸ σῶμα α
τοῦ. Ὑποστρέψασαι δὲ ἡτοίμασαν ἀρ
ματα καὶ μύρα· καὶ τὸ μὲν σάββατ
20ἡσύχασαν κατὰ τὴν ἐντολήν.

The Chief Priests prepare a Guard of Soldie
to watch the Sepulchre.

Τῇ δὲ ἐπαύριον, συνήχθησαν οἱ ἀρ
χιερεῖς καὶ οἱ Φαρισαῖοι πρὸς Πιλάτο
λέγοντες· Κύριε, ἐμνήσθημεν ὅτι ἐκεῖν
ὁ πλάνος εἶπεν ἔτι ζῶν· Μετὰ τρε
25ἡμέρας ἐγείρομαι. Κέλευσον οὖν ἀσφα

λισθῆναι τὸν τάφον ἕως τῆς τρίτης ἡμέρας· μήποτε ἐλθόντες οἱ μαθηταὶ αὐτοῦ νυκτὸς, κλέψωσιν αὐτὸν, καὶ εἴπωσι τῷ λαῷ· Ἠγέρθη ἀπὸ τῶν νεκρῶν· καὶ ἔσται ἡ ἐσχάτη πλάνη χείρων τῆς πρώτης. 5 Ἔφη δὲ αὐτοῖς ὁ Πιλάτος· Ἔχετε κουστωδίαν· ὑπάγετε, ἀσφαλίσασθε ὡς οἴδατε. Οἱ δὲ πορευθέντες ἠσφαλίσαντο μετὰ τῆς κουστωδίας τὸν τάφον, σφραγίσαντες τὸν λίθον. 10

The Resurrection of Jesus — its circumstances, and how made known to the Disciples.

Καὶ, διαγενομένου τοῦ σαββάτου, Μαρία ἡ Μαγδαληνὴ (ἀφ' ἧς ἐκβεβλήκει ὁ Κύριος ἑπτὰ δαιμόνια), καὶ Μαρία ἡ τοῦ Ἰακώβου, καὶ Σαλώμη ἠγόρασαν ἀρώματα, ἵνα ἐλθοῦσαι ἀλείψωσιν αὐτόν. 15 Καὶ λίαν πρωὶ τῆς μιᾶς σαββάτων ἔρχονται ἐπὶ τὸ μνημεῖον, λέγουσαι πρὸς ἑαυτάς· Τίς ἀποκυλίσει ἡμῖν τὸν λίθον ἐκ τῆς θύρας τοῦ μνημείου; ἦν γὰρ μέγας σφόδρα. καὶ ἐλθουσαι, ἀνατείλαντος 20 ἡλίου, θεωροῦσιν ὅτι ἤδη ἀποκεκύλισται ὁ λίθος. Καὶ γὰρ σεισμὸς ἐγεγένητο μέγας· ἄγγελος γὰρ Κυρίου καταβὰς ἐξ οὐράνου, ἀποκεκύλικε τὸν λίθον ἀπὸ τῆς θύρας, καὶ ἐκάθητο ἐπάνω αὐτοῦ. Ἦν 25

δὲ ἡ ἰδέα αὐτοῦ ὡς ἀστραπὴ, καὶ τὸ ἔν-
δυμα αὐτοῦ λευκὸν ὡσεὶ χιών. ἀπὸ δὲ
τοῦ φόβου αὐτοῦ ἐσείσθησαν οἱ τηροῦν-
τες, καὶ ἐγένοντο ὡσεὶ νεκροί. Καὶ
5 εἰσελθοῦσαι εἰς τὸ μνημεῖον, εἶδον νεα-
νίσκον [τὸν ἄγγελον δὴ] καθήμενον ἐν
τοῖς δεξιοῖς, περιβεβλημένον στολὴν λευ-
κήν· καὶ ἐξεθαμβήθησαν. Ὁ δὲ λέγει
αὐταῖς· Μὴ ἐκθαμβεῖσθε· Ἰησοῦν ζη-
10 τεῖτε τὸν Ναζαρηνὸν, τὸν ἐσταυρωμένον·
οὐκ ἔστιν ὧδε· ἠγέρθη, ἴδε, ὁ τόπος ὅπου
ἔθηκαν αὐτόν· ἀλλ' ὑπάγετε, εἴπατε τοῖς
μαθηταῖς αὐτοῦ, καὶ τῷ Πέτρῳ, ὅτι προ-
άγει ὑμᾶς εἰς τὴν Γαλιλαίαν· ἐκεῖ αὐτὸν
15 ὄψεσθε, καθὼς εἶπεν ὑμῖν· ἰδοῦ, εἶπον
ὑμῖν. Καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ
μνημείου, μετὰ φόβου καὶ τρόμου, καὶ
χαρᾶς μέγαλης, ἔδραμον ἀπαγγεῖλαι τοῖς
μαθηταῖς αὐτοῦ. Πορευομένων δὲ αὐ-
20 τῶν, τινὲς τῶν φυλάκων, ἐλθόντες εἰς
τὴν πόλιν, ἀπήγγειλαν τοῖς ἀρχιερεῦσιν
ἅπαντα τὰ γενόμενα. Καὶ συναχθέντες
μετὰ τῶν πρεσβυτέρων, συμβούλιόν τε
λαβόντες, ἀργύρια ἱκανὰ ἔδωκαν τοῖς
25 στρατιώταις, λέγοντες· Εἴπατε· οἱ μα-
θηταὶ αὐτοῦ, νυκτὸς ἐλθόντες, ἔκλεψαν
αὐτὸν, ἡμῶν κοιμωμένων. Καὶ ἐὰν ἀ-
κουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς

πείσομεν αὐτὸν, καὶ ὑμᾶς ἀμερίμνους ποιήσομεν. Οἱ δὲ, λαβόντες τὰ ἀργύρια, ἐποίησαν ὡς ἐδιδάχθησαν.

Meanwhile another *party of women, headed by Joanna wife of Chuza, — those from Galilee, who had also bought spices on the evening previous, — repair to the Sepulchre, and arrive after the departure of the others; when, finding the tomb empty, and being informed by two angels that Jesus had risen, they go and carry the tidings to the Eleven.*

Τῇ δὲ μιᾷ τῶν σαββάτων, ὄρθρου βαθέος, ἦλθον ἐπὶ τὸ μνῆμα, φέρουσαι ἃ 5 ἡτοίμασαν ἀρώματα· καί τινες σὺν αὐταῖς. Εὗρον δὲ τὸν λίθον ἀποκεκυλισμένον ἀπὸ τοῦ μνημείου, καὶ εἰσελθοῦσαι οὐχ εὗρον τὸ σῶμα τοῦ Κυρίου Ἰησοῦ. Καὶ ἐγένετο, ἐν τῷ διαπορεῖσθαι αὐτὰς 10 περὶ τούτου, καὶ ἰδοὺ, δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἐσθήσεσιν ἀστραπτούσαις. Ἐμφόβων δὲ γενομένων αὐτῶν, καὶ κλινουσῶν τὸ πρόσωπον εἰς τὴν γῆν, εἶπον πρὸς αὐτάς· Τί ζητεῖτε τὸν ζῶντα 15 μετὰ τῶν νεκρῶν; Οὐκ ἔστιν ὧδε, ἀλλ' ἠγέρθη. μνήσθητε ὡς ἐλάλησεν ὑμῖν, ἔτι ὢν ἐν τῇ Γαλιλαίᾳ, λέγων· Ὅτι δεῖ τὸν Υἱὸν τοῦ ἀνθρώπου παραδοθῆναι εἰς χεῖρας ἀνθρώπων ἁμαρτωλῶν, καὶ σταυ- 20

ρωθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Καὶ ἐμνήσθησαν τῶν ῥημάτων αὐτοῦ· καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπήγγειλαν ταῦτα πάντα τοῖς ἕνδεκα.
5 Καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν, καὶ ἠπίστουν αὐταῖς.

Afterwards arrives Mary Magdalen, who had headed the first *party of women; and who, on finding the stone removed, and, on entering the tomb, the body gone, — and being informed by an angel of Jesus's resurrection, — went forward alone, to convey the tidings to Peter and John; and they, on hastening to the Sepulchre, find the body really not there, and then go back to their homes.*

Ἔπειτα ἔρχεται Μαρία ἡ Μαγδαληνὴ (ἡ ἦλθε πρωὶ εἰς μνημεῖον, καὶ ἔβλεπε τὸν λίθον ἠρμένον) πρὸς Σίμωνα
10 Πέτρον καὶ πρὸς τὸν Ἰωάννην, καὶ λέγει αὐτοῖς· Ἦραν τὸν Κύριον ἐκ τοῦ μνημείου, καὶ οὐκ οἴδαμεν ποῦ ἔθηκαν αὐτόν. Ἐξῆλθον οὖν, καὶ ἤρχοντο εἰς τὸ μνημεῖον. Ἔτρεχον δὲ οἱ δύο ὁμοῦ· καὶ
15 ὁ Ἰωάννης προέδραμε τοῦ Πέτρου, καὶ ἦλθε πρῶτος εἰς τὸ μνημεῖον· καὶ, παρακύψας, βλέπει κείμενα τὰ ὀθόνια μόνα· οὐ μέντοι εἰσῆλθεν. Ἔρχεται οὖν Πέτρος, ἀκολουθῶν αὐτῷ, καὶ εἰσῆλθεν εἰς

τὸ μνημεῖον, καὶ θεωρεῖ τὰ ὀθόνια κείμενα, καὶ τὸ σουδάριον, ὃ ἦν ἐπὶ τῆς κεφαλῆς αὐτοῦ, χωρὶς ἐντετυλιγμένον. Τότε εἰσῆλθε καὶ ὁ Ἰωάννης, καὶ εἶδε καὶ ἐπίστευσεν. οὐδέπω γὰρ ᾔδεισαν τὴν γραφὴν, ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. ἀπῆλθον οὖν πάλιν πρὸς ἑαυτοὺς οἱ μαθηταί.

And now Mary Magdalen — who had remained at the tomb when the two apostles departed home, and stood weeping outside — at length peering into the tomb, sees two angels sitting where the body had been laid, and is soon after favoured with the personal manifestation of Jesus risen, *the* first *vouchsafed to his disciples.*

Μαρία δὲ εἱστήκει πρὸς τὸ μνημεῖον κλαίουσα ἔξω. Ὡς οὖν ἔκλαιε, παρέκυψεν εἰς τὸ μνημεῖον· καὶ θεωρεῖ δύο ἀγγέλους ἐν λευκοῖς καθεζομένους — ἕνα πρὸς τῇ κεφαλῇ καὶ ἕνα πρὸς τοῖς ποσὶν — ὅπου ἔκειτο τὸ σῶμα τοῦ Ἰησοῦ. Καὶ λέγουσιν αὐτῇ ἐκεῖνοι· Γύναι, τί κλαίεις; Λέγει αὐτοῖς· Ἦραν τὸν Κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτόν. Καὶ, ταῦτα εἰποῦσα, ἐστράφη εἰς τὰ ὀπίσω, καὶ θεωρεῖ τὸν Ἰησοῦν ἑστῶτα· καὶ οὐκ ᾔδει ὅτι ὁ Ἰησοῦς ἐστι. Λέγει αὐτῇ ὁ Ἰησοῦς· Γύναι, τί κλαίεις; τίνα ζητεῖς; Ἐκείνη

— δοκοῦσα ὅτι ὁ κηπουρός ἐστι — λέγει αὐτῷ· Κύριε, εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας· κἀγὼ αὐτὸν ἀρῶ. Λέγει αὐτῇ ὁ Ἰησοῦς· Μαρία! [5]Στραφεῖσα ἐκείνη λέγει αὐτῷ· Ῥαββουνί! (ὃ λέγεται, διδάσκαλε). Λέγει αὐτῇ ὁ Ἰησοῦς· Μή μου ἅπτου· οὔπω γὰρ ἀναβέβηκα πρὸς τὸν Πατέρα μου· πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ [10]εἰπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν Πατέρα μου καὶ Πατέρα ὑμῶν, καὶ Θεόν μου καὶ Θεὸν ὑμῶν. Ἔρχεται Μαρία ἡ Μαγδαληνὴ ἀπαγγέλλουσα τοῖς μαθηταῖς, ὅτι ἑώρακε τὸν Κύριον, καὶ ταῦτα εἶπεν [15]αὐτῇ. καὶ ἐκεῖνοι, ἀκούσαντες ὅτι ζῇ, καὶ ἐθεάθη ὑπ' αὐτῆς, ἠπίστησαν.

Appearance of Jesus to two of the Disciples on their way to Emmaus.

Μετὰ δὲ ταῦτα δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίους ἑξήκοντα ἀπὸ Ἰε-[20]ρουσαλὴμ, ᾗ ὄνομα Ἐμμαούς· καὶ αὐτοὶ ὡμίλουν πρὸς ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. Καὶ ἐγένετο, ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συζητεῖν, καὶ αὐτὸς ὁ Ἰησοῦς ἐγγισας συνεπορεύετο

αὐτοῖς· οἱ δὲ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. Εἶπε δὲ πρὸς αὐτούς· Τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους περιπατοῦντες, καί ἐστε σκυθρωποί; Ἀποκρι-5 θεὶς δὲ ὁ εἷς, ᾧ ὄνομα Κλεόπας, εἶπε πρὸς αὐτόν· Σὺ μόνος παροικεῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνως τὰ γενόμενα ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; Καὶ εἶπεν αὐτοῖς· Ποῖα; Οἱ δὲ εἶπον αὐτῷ· Τὰ περὶ 10 Ἰησοῦ τοῦ Ναζωραίου, ὃς ἐγένετο ἀνὴρ προφήτης, δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ· ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου, 15 καὶ ἐσταύρωσαν αὐτόν. Ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτός ἐστιν ὁ μέλλων λυτροῦσθαι τὸν Ἰσραήλ· ἀλλά γε, σὺν πᾶσι τούτοις, τρίτην ταύτην ἡμέραν ἄγει σήμερον, ἀφ᾽ οὗ ταῦτα ἐγένετο. Ἀλλὰ καὶ 20 γυναῖκές τινες ἐξ ἡμῶν ἐξέστησαν ἡμᾶς, γενόμεναι ὄρθριαι ἐπὶ τὸ μνημεῖον· καὶ μὴ εὑροῦσαι τὸ σῶμα αὐτοῦ, ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι, οἳ λέγουσιν αὐτὸν ζῆν. Καὶ ἀπῆλθόν 25 τινες τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον· αὐτὸν δὲ οὐκ εἶδον. Καὶ αὐτὸς εἶπε πρὸς

αὐτούς· Ὦ ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται! Οὐχὶ ταῦτα ἔδει παθεῖν τὸν Χριστὸν, καὶ εἰσελθεῖν εἰς τὴν δόξαν
5 αὐτοῦ; Καὶ, ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προφητῶν, διηρμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ περὶ ἑαυτοῦ. Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο· καὶ αὐτὸς προσ-
10 εποιεῖτο πορρωτέρω πορεύεσθαι. Καὶ παρεβιάσαντο αὐτὸν, λέγοντες· Μεῖνον μεθ' ἡμῶν, ὅτι πρὸς ἑσπέραν ἐστὶ, καὶ κέκλικεν ἡ ἡμέρα. καὶ εἰσῆλθε τοῦ μεῖναι σὺν αὐτοῖς. Καὶ ἐγένετο, ἐν τῷ κατα-
15 κλιθῆναι αὐτὸν μετ' αὐτῶν, λαβὼν τὸν ἄρτον εὐλόγησε, καὶ κλάσας ἐπεδίδου αὐτοῖς. Αὐτῶν δὲ διηνοίχθησαν οἱ ὀφθαλμοὶ, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος ἐγένετο ἀπ' αὐτῶν. Καὶ
20 εἶπον πρὸς ἀλλήλους· Οὐχὶ ἡ καρδια ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὡς ἐλάλει ἡμῖν ἐν τῇ ὁδῷ, καὶ ὡς διήνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον συνηθροισμέ-
25 νους τοὺς ἕνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας· Ἠγέρθη ὁ Κύριος, καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ ἐξηγοῦντο τὰ ἐν ὁδῷ, καὶ ὡς ἐγνώσθη ἐν τῇ κλάσει τοῦ ἄρτου.

Appearance of Jesus to the Eleven Disciples assembled together.

Ταῦτα δὲ αὐτῶν λαλοῦντων — καὶ τῶν θυρῶν κεκλεισμένων διὰ τὸν φόβον τῶν Ἰουδαίων — ἦλθεν αὐτὸς ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον, καὶ λέγει αὐτοῖς· Εἰρήνη ὑμῖν! ἔμφοβοι δὲ γενόμενοι ἐδό- 5
κουν πνεῦμα θεωρεῖν. Καὶ εἶπεν αὐτοῖς· Τί τεταραγμένοι ἐστέ; καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου, ὅτι αὐτὸς ἐγώ εἰμι· ψηλα- 10
φήσατέ με καὶ ἴδετε· ὅτι πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει, καθὼς ἐμὲ θεωρεῖτε ἔχοντα. καὶ, τοῦτο εἰπὼν, ἐπέδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας καὶ τὴν πλευρὰν αὐτοῦ. Ἔτι δὲ ἀπιστοῦντων 15
αὐτῶν, ἀπὸ τῆς χαρᾶς, καὶ θαυμαζόντων, εἶπεν αὐτοῖς· Ἔχετέ τι βρώσιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν αὐτῷ ἰχθύος ὀπτοῦ μέρος καὶ ἀπὸ μελισσίου κηρίου. καὶ, λαβὼν ἐνώπιον αὐτῶν, ἔφαγεν. Εἶπεν 20
οὖν αὐτοῖς ὁ Ἰησοῦς πάλιν· Εἰρήνη ὑμῖν! καθὼς ἀπέσταλκέ με ὁ Πατὴρ, κἀγὼ πέμπω ὑμᾶς. Καὶ τοῦτο εἰπὼν ἐνεφύσησε, καὶ λέγει αὐτοῖς· Λάβετε Πνεῦμα ἅγιον. Ἂν τινων ἀφῆτε τὰς 25
ἁμαρτίας, ἀφίενται αὐτοῖς· ἂν τινων κρατῆτε, κεκράτηνται.

Thomas unbelieving.

Θωμᾶς δὲ, εἷς ἐκ τῶν δώδεκα, οὐκ
μετ' αὐτῶν ὅτε ἦλθεν ὁ Ἰησοῦς. Ἔλ
γον οὖν αὐτῷ οἱ ἄλλοι μαθηταί· Ἑωρ
καμεν τὸν Κύριον. Ὁ δὲ εἶπεν αὐτοῖ
5 Ἐὰν μὴ ἴδω ἐν ταῖς χερσὶν αὐτοῦ τ
τύπον τῶν ἥλων, καὶ βάλω τὸν δάκτυλ
μου εἰς τὸν τύπον τῶν ἥλων, καὶ βάλ
τὴν χεῖρά μου εἰς τὴν πλευρὰν αὐτοῦ,
μὴ πιστεύσω.

Thomas *believing*.

10 Καὶ μεθ' ἡμέρας ὀκτὼ πάλιν ἦσαν ἔσ
οἱ μαθηταὶ αὐτοῦ, καὶ Θωμᾶς μετ' α
τῶν. ἔρχεται ὁ Ἰησοῦς, τῶν θυρῶν κ
κλεισμένων, καὶ ἔστη εἰς τὸ μέσον κ
εἶπεν· Εἰρήνη ὑμῖν! Καὶ ὠνείδισε τ
15 ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅ
τοῖς θεασαμένοις αὐτὸν ἐγηγερμένον ο
ἐπίστευσαν. Εἶτα λέγει τῷ Θωμ
Φέρε τὸν δάκτυλόν σου ὧδε, καὶ ἴδε τ
χεῖράς μου· καὶ φέρε τὴν χεῖρά σου κ
20 βάλε εἰς τὴν πλευράν μου· καὶ μὴ γίν
ἄπιστος, ἀλλὰ πιστός. Καὶ ἀπεκρί
ὁ Θωμᾶς καὶ εἶπεν αὐτῷ· Ὁ Κύρι
μου καὶ ὁ Θεός μου. Λέγει αὐτῷ ὁ Ἰ
σοῦς· Ὅτι ἑώρακάς με, Θωμᾶ, πεπ
25 στευκας· μακάριοι οἱ μὴ ἰδόντες, κ
πιστεύσαντες.

Appearance of Jesus to the women (mentioned supr. p. 82.).

Ὡς δὲ ἐπορεύοντο αἱ γυναῖκες ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ, ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων· Χαίρετε! Αἱ δὲ προσελθοῦσαι ἐκράτησαν αὐτοῦ τοὺς πόδας, καὶ προσεκύνησαν αὐ-5 τῷ. Τότε λέγει αὐταῖς ὁ Ἰησοῦς· Μὴ φοβεῖσθε· ἀλλ' ἀπαγγείλατε τοῖς ἀδελφοῖς μου, ἵνα ἀπέλθωσιν εἰς τὴν Γαλιλαίαν, καὶ ἐκεῖ με ὄψονται.

Appearance of Christ to the Disciples in Galilee, and his Charge to them.

Οἱ δὲ ἕνδεκα μαθηταὶ ἐπορεύθησαν εἰς 10 τὴν Γαλιλαίαν, εἰς τὸ ὄρος οὗ ἐτάξατο αὐτοῖς ὁ Ἰησοῦς. καὶ ἰδόντες αὐτὸν προσεκύνησαν αὐτῷ· οἱ δὲ ἐδίστασαν. Καὶ ὁ Ἰησοῦς ἐλάλησεν αὐτοῖς, λέγων· Ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ 15 ἐπὶ γῆς. Πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος· διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν. 20 Καὶ ἰδοὺ, ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας, ἕως τῆς συντελείας τοῦ αἰῶνος. Ἀμήν.

Christ appears for the last time to the Dis
generally at the Sea of Tiberias. I
made known to them by a miraculous dr
of fishes, and by fire and provisions
miraculously provided.

Μετὰ ταῦτα ἐφανέρωσεν ἑαυτὸν π
ὁ Ἰησοῦς οὕτως τοῖς μαθηταῖς ἐπὶ
θαλάσσης τῆς Τιβεριάδος. Ἦσαν
Σίμων Πέτρος καὶ Θωμᾶς ὁ λεγόμ
5 Δίδυμος, καὶ Ναθαναὴλ, καὶ οἱ τοῦ Ζ
δαίου, καὶ ἄλλοι ἐκ τῶν μαθητῶν α
δύο. Λέγει αὐτοῖς Σίμων Πέτρος· Ὑ
γω ἁλιεύειν. λέγουσιν αὐτῷ· Ἐ
μεθα καὶ ἡμεῖς σὺν σοί. Ἐξῆλθον
10 ἐνέβησαν εἰς τὸ πλοῖον εὐθὺς, κα
ἐκείνῃ τῇ νυκτὶ ἐπίασαν οὐδέν. Πρ
δὲ ἤδη γενομένης, ἔστη ὁ Ἰησοῦς εἰς
αἰγιαλὸν, καὶ λέγει αὐτοῖς· Παιδία, μ
προσφάγιον ἔχετε; Ἀπεκρίθησαν α
15 Οὔ. Ὁ δὲ εἶπεν αὐτοῖς· Βάλετε εἰ
δεξιὰ μέρη τοῦ πλοίου τὸ δίκτυον,
εὑρήσετε. Ἔβαλον οὖν, καὶ οὐκέτι
ἑλκῦσαι ἴσχυσαν ἀπὸ τοῦ πλήθους
ἰχθύων. Λέγει οὖν ὁ μαθητὴς ἐκ
20 ὃν ἠγάπα ὁ Ἰησοῦς τῷ Πέτρῳ· Ὁ
ριός ἐστι. Σίμων οὖν Πέτρος, ἀκο
ὅτι ὁ Κύριός ἐστι, τὸν ἐπενδ
διεζώσατο, καὶ ἔβαλεν ἑαυτὸν εἰς
θάλασσαν. Οἱ δὲ ἄλλοι μαθηταὶ
25 πλοιαρίῳ ἦλθον, σύροντες τὸ δίκτυον

ἰχθύων. Ὡς οὖν ἀπέβησαν εἰς τὴν γῆν, βλέπουσιν ἀνθρακιὰν κειμένην, καὶ ὀψάριον ἐπικείμενον καὶ ἄρτον. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἐνέγκατε νῦν ἀπὸ τῶν ὀψαρίων ὧν ἐπιάσατε. Ἀνέβη Σίμων 5 Πέτρος, καὶ εἵλκυσε τὸ δίκτυον ἐπὶ τῆς γῆς μεστὸν ἰχθύων μεγάλων ἑκατὸν πεντηκοντατριῶν. Λέγει αὐτοῖς ὁ Ἰησοῦς· Δεῦτε ἀριστήσατε. Οὐδεὶς δὲ ἐτόλμα τῶν μαθητῶν ἐξετάσαι αὐτόν· Σὺ τίς 10 εἶ; εἰδότες ὅτι ὁ Κύριός ἐστιν. ἔρχεται οὖν ὁ Ἰησοῦς, καὶ λαμβάνει τὸν ἄρτον καὶ δίδωσιν αὐτοῖς, καὶ τὸ ὀψάριον ὁμοίως.

Ὅτε οὖν ἠρίστησαν, λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων, ἀγαπᾷς με 15 πλεῖον τούτων; λέγει αὐτῷ· Ναὶ, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. Λέγει αὐτῷ· Βόσκε τὰ ἀρνία μου. Λέγει αὐτῷ πάλιν δεύτερον· Σίμων, ἀγαπᾷς με; λέγει αὐτῷ· Ναὶ, Κύριε· σὺ οἶδας ὅτι φιλῶ σε. 20 Λέγει αὐτῷ· Ποίμαινε τὰ πρόβατά μου. Λέγει αὐτῷ τὸ τρίτον· Σίμων, φιλεῖς με; Ἐλυπήθη ὁ Πέτρος, ὅτι εἶπεν αὐτῷ τὸ τρίτον· Φιλεῖς με; καὶ εἶπεν αὐτῷ· Κύριε, σὺ πάντα οἶδας· σὺ γινώσκεις 25 ὅτι φιλῶ σε. λέγει αὐτῷ ὁ Ἰησοῦς· βόσκε τὰ πρόβατά μου. Ἀμὴν ἀμὴν λέγω σοι· ὅτε ἦς νεώτερος, ἐζώννυες σεαυτὸν, καὶ περιεπάτεις ὅπου ἤθελες·

ὅταν δὲ γηράσῃς, ἐκτενεῖς τὰς χεῖράς σ
καὶ ἄλλος σε ζώσει, καὶ οἴσει ὅπου
θέλεις. Τοῦτο δὲ εἶπε, σημαίνων π
θανάτῳ δοξάσει τὸν Θεόν. Καὶ τοι
5 εἰπὼν λέγει αὐτῷ· Ἀκολούθει μοι.

Πολλὰ μὲν οὖν καὶ ἄλλα σημεῖα ἐπ
ησεν ὁ Ἰησοῦς ἐνώπιον τῶν μαθητῶν
τοῦ, ἃ οὐκ ἔστι γεγραμμένα ἐν τῷ βιβλ
τούτῳ. Ταῦτα δὲ γέγραπται, ἵνα πιστ
10 σητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸ
Υἱὸς τοῦ Θεοῦ· καὶ ἵνα, πιστεύοντες, ζ
ἔχητε ἐν ὀνόματι αὐτοῦ.

Last Appearance of Christ to the *Apos*
assembled at Jerusalem, and his final
junctions.

Καὶ [ἔπειτα] συναλιζόμενος παρήγ
λεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χω
15 ζεσθαι, ἀλλὰ περιμένειν τὴν ἐπαγγελ
τοῦ Πατρὸς, ἣν ἠκούσατέ μου. E
δὲ αὐτοῖς· Οὗτοι οἱ λόγοι οὓς ἐλάλη
πρὸς ὑμᾶς ἔτι ὢν σὺν ὑμῖν· ὅτι δεῖ πλη
θῆναι πάντα τὰ γεγραμμένα ἐν τῷ νό
20 Μωσέως καὶ Προφήταις καὶ Ψαλμ
περὶ ἐμοῦ. — Τότε διήνοιξεν αὐτῶν
νοῦν, τοῦ συνιέναι τὰς γραφάς· καὶ εἶ
αὐτοῖς· ὅτι οὕτω γέγραπται, καὶ οὕ
ἔδει παθεῖν τὸν Χριστὸν, καὶ ἀναστῆ
25 ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ· καὶ κηρυχ

ναι ἐπὶ τῷ ὀνόματι αὐτοῦ μετάνοιαν, καὶ ἄφεσιν ἁμαρτιῶν, εἰς πάντα τὰ ἔθνη, ἀρξάμενον ἀπὸ Ἱερουσαλήμ. Ὑμεῖς δέ ἐστε μάρτυρες τούτων· καὶ ἰδοὺ, ἐγὼ ἀποστέλλω τὴν ἐπαγγελίαν τοῦ Πατρός 5 μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν τῇ πόλει Ἱερουσαλὴμ, ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ βαπτισθήσεσθε ἐν πνεύματι ἁγίῳ οὐ μετὰ πολλὰς ἡμέ- 10 ρας, καὶ ἔσεσθέ μοι μάρτυρες ἕως ἐσχάτου γῆς.

That same day, our Lord, having led the Apostles to Bethany, and being about to ascend up into Heaven, first repeats *to them the especial injunction of preaching the Gospel; showing, moreover, its results, and the miracles by which its Divine authority would be evinced.*

Ἐξήγαγε δὲ αὐτοὺς ἕως εἰς Βηθανίαν. καὶ εἶπεν αὐτοῖς· Πορευθέντες εἰς τὸν κόσμον ἅπαντα, κηρύξατε τὸ εὐαγγέλιον 15 πάσῃ τῇ κτίσει. Ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται· ὁ δὲ ἀπιστήσας κατακριθήσεται. Σημεῖα δὲ τοῖς πιστεύσασι ταῦτα παρακολουθήσει· ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσι· γλώσσαις 20 λαλήσουσι καιναῖς· ὄφεις ἀροῦσι· κἂν θανάσιμόν τι πίωσιν, οὐ μὴ αὐτοὺς βλάψει· ἐπὶ ἀῤῥώστους χεῖρας ἐπιθήσουσι, καὶ καλῶς ἕξουσιν.

Ascension of Jesus into Heaven.

Καὶ ὁ μὲν Κύριος, μετὰ τὸ λαλῆσα
αὐτοῖς, ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγη
σεν αὐτούς. καὶ, ἐν τῷ εὐλογεῖν, διέστη
ἀπ' αὐτῶν, καὶ, βλεπόντων αὐτῶν, ἀνε
5 λήφθη εἰς τὸν οὐρανὸν, καὶ ἐκάθισεν ἐ
δεξιῶν τοῦ Θεοῦ.

Appearance to the Disciples of two Angels, wh
declare unto them Christ's *second* Coming.

Καὶ, ὡς ἀτενίζοντες ἦσαν εἰς τὸν οὐρα
νὸν, πορευομένου αὐτοῦ, ἄνδρες δύο παρ
ειστήκεισαν αὐτοῖς ἐν ἐσθῆτι λευκῇ, ο
10 εἶπον· Ἄνδρες Γαλιλαῖοι, τί ἑστήκατ
ἐμβλέποντες εἰς τὸν οὐρανόν; οὗτος
Ἰησοῦς, ὁ ἀναληφθεὶς ἀφ' ὑμῶν εἰς τὸ
οὐρανὸν, οὕτως ἐλεύσεται, ὃν τρόπο
ἐθεάσασθε αὐτὸν πορευόμενον εἰς τὸν οὐ
15 ρανόν. Καὶ αὐτοὶ, προσκυνήσαντες αὐ
τὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετ
χαρᾶς μεγάλης. καὶ ἐξελθόντες ἐκήρυξα
πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, κα
τὸν λόγον βεβαιοῦντος διὰ τῶν ἐπακο
20 λουθούντων σημείων.

CLAVIS.

CLAVIS.

ἀγαθοποιέω, ῶ, (f. ήσω,) (ἀγαθὸς, ποιέω, to do,) *to do well, do good* to, *to benefit.*

ἀγαθὸς, ἡ, ὸν, *useful, good, virtuous.*

ἀγαλλιᾶ΄ομαι, ῶμαι, (f. άσομαι,) dep. *to leap for joy, rejoice greatly.*

ἀγανακτέω, ῶ, (f. ήσω, aor. 1. ἠγανάκτησα,) (ἄγαν, very much, and ἄχθος, a weight of grief,) prop. *to be pained,* met. *to be indignant.*

ἀγαπάω, ῶ, (f. ήσω, aor. 1. ἠγάπησα,) *to love, like.* Hence Ἀγαπητὸς, ἡ, ὸν, *beloved.*

ἄγγελος, ου, ὁ, (ἀγγέλλω, *to send,*) *a messenger,* or agent, whether earthly or heavenly.

ἁγιάζω, (f. σω: Pass. f. ἁγιασθήσομαι, σεται,) *to hallow, venerate as holy.*

ἅγιος, ία, ιον, *pure, perfect; holy, hallowed.*

ἄγκιστρον, ου, τὸ, *a fish-hook.*

ἀγνοέω, ῶ, (f. ήσω, impf. contr. ἠγνόουν,) (α, not, and γνοέω, to know,) *to be ignorant of* a thing.

ἀγορὰ, ᾶς, ἡ, (ἀγείρω, to collect,) a place where persons are *collected* for buying and selling, *a market-place.* Whence v. Ἀγοράζω, (f. άσω; aor. 1. ind. ἠγόρασα, subj. ἀγοράσω,) *to buy in the market,* gen. *to purchase.*

ἄγρα, ας, ἡ, *a catching* of beasts, birds, or fish, *the prey.* Hence Ἀγρέω, ῶ, (f. ήσω,) pr. *to take prey,* met. *to ensnare.*

ἀγραυλέω, ῶ, *to abide in the fields.*

ἀγρὸς, οῦ, ὁ, *a field, ground, the country.* Whence adj. Ἄγριος, α, ον, *wild,* as opp. to *cultivated.*

ἄγω, (f. ἄξω, aor. 2. ἤγαγον,) 1. Trans. *to lead, con-*

duct, bring; to spend time; 2. INTRANS. with ἑαυτὸν und., *to take oneself off, depart.*

ἀγωνίζομαι, (f. ἰσομαι,) *to strive earnestly.* Whence Ἀγωνία, ἴας, ἡ, *an agony,* an intense mental anxiety.

ἀδελφὸς, οῦ, ὁ, (α for ἅμα, and δελφὺς, womb,) pr. *a brother,* or near relative; met. a fellow-*man,* or *countryman,* also a fellow-*Christian.*

ἄδικος, ον, (α, not, δίκη, justice,) *unjust.* Whence Αδικία, *injustice, deceit, fraud.*

ἀδύνατος, ον, *impossible.*

ἀεὶ, adv. of time, *always, continually.*

ἄζυμα, ων, (α, not, ζύμη, leaven,) the Feast of unleavened bread.

ἀθετέω, ῶ, (ἄθετος, set aside,) *to set at nought.*

ἀθῶος, ον, (α, not, θοὴ, penalty,) *not liable to punishment, innocent.*

ᾅδης, ου, ὁ, (α, not, ἰδεῖν, to see,) 'the invisible abode of the dead,' the *under-world.*

αἰγιαλὸς, οῦ, ὁ, *the sea-beach.*

αἷμα, ατος, τὸ, *blood;* blood-*kin* (relationship); blood-*shed,* blood-*guiltiness.*

αἰνέω, ῶ, (part. contr. αἰνῶν, οῦντος,) *to praise* God, *glorify* or *worship* him.

αἴρω, (f. ἀρῶ; imper. pr. αἶρε; aor. 1. ἦρα, infin. ἆραι, part. ἄρας: Pass. part. pr. αἰρόμενος, f. ἀρθήσομαι, σεται,) *to take up, lift, bear off, remove; carry off* for execution.

αἰσχύνομαι (αἶσχος, shame), *to be ashamed.*

αἰτέω, ῶ, (f. ήσω, aor. 1. ᾔτησα,) *to ask for another,* require. Mid. αἰτεῖσθαι, (aor. 1. ᾐτησάμην, subj. αἰτήσωμαι, ῃ, ηται,) *to ask for oneself,* request. Hence Αἴτημα, ατος, *a request;* Αἰτία, ας, ἡ, and Αἴτιον, ου, *cause* or *reason, ground* of accusation, *fault* or *crime.*

αἰὼν, ῶνος, ὁ, *age, time,* whether future or past; *the world,* whether present or future. Hence adj. Αἰώνιος, ον, *perpetual, eternal.*

ἀκάθαρτος, ον, (α, καθαίρω, to purify,) *impure, impious.*

ἄκανθα, ης, ἡ, (ἀκὴ, a prickle,) *a thorn* or *brier. Hence* adj. Ἀκάνθινος, η, ον, *made of thorns.*

ἄκαρπος, ον, (α, καρπὸς,) *without fruit.*

ἀκολουθέω, ῶ, (f. ήσω, aor. 1. ἠκολούθησα, aor. 2. contr. ἠκολούθουν,) *to follow* any one, or his teaching.

ἀκούω, (impf. ἤκουον, imper. ἄκουε, έτω; f. σω; aor. 1. ἤκουσα, part. ἀκούσας, αντος, imper. ἀκουσάτωσαν: Pass. pf. ἤκουσμαι; aor. ἠκούσθη, subj. ἀκουσθῇ,) *to hear* (have the sense of hearing), *to hear* any sound, or any person speaking; *to give ear to, heed.*

ἀκρὶς, ίδος, ἡ, *a locust.*

ἀλείφω, (f. ψω; aor. 1. ἤλειψα, part. ἀλείψας, ασα, subj. ἀλείψω, ῃς, ῃ,) *to besmear with oil.*

ἀλέκτωρ, ορος, ὁ, *the house-cock.*

ἀληθὴς, ὲς, *true.* Whence Ἀληθῶς, *truly, really;* and Ἀλήθεια, ας, ἡ, *truth.*

ἁλιεὺς, έως, ὁ, *a fisherman.*

ἀλλὰ, conj. *but.*

ἀλλήλων, gen. pl. of pron. recipr. *one another, each other.*

ἄλλος, η, ο, *other,* not the same, *another.* ὁ ἄλλος, *the other, the rest.*

ἀλόη, ης, ἡ, *the aloe,* either the tree, or its juice, *aloes.*

ἅλων, ωνος, ἡ, pr. *a threshing-floor;* but also the *grain* there threshed, and as yet unwinnowed.

ἁμαρτάνω, (f. ἁμαρτήσω, aor. 2. ἥμαρτον,) *to err* in opinion, or in conduct, to sin. Hence Ἁμαρτία, ας, ἡ, *an offence, a sin;* Ἁμάρτωλος, ον, *sinful;* subst. Ἁμαρτωλὸς, οῦ, *a sinner.*

ἀμέριμνος, ον, *without care, secure.*

ἀμὴν, adv. *truly, verily.*

ἄμμος, ου, ἡ, *sand, sandy ground.*

ἀμνὸς, οῦ, *a male lamb.*

ἄμπελος, ου, ἡ, *a vine-tree;* Ἀμπελὼν, ῶνος, ὁ, *a vineyard.*

ἀμφι-έννυμι, (f. ιέσω: Pass. pf. ἠμφίεσμαι, part. ἠμφιεσμένος,) *to clothe, to dress out, adorn.*

ἀμφίβληστρον, ου, τὸ, *a cast-net.*

ἀμφότερος, α, ον, (ἄμφω,) *each of two.* Plur. ἀμφότεροι, *both.*

ἂν, conj. for ἐὰν, *if;* particle potential, *perhaps, possibly.*

ἀνὰ, prep. with accus. *on, in, at:* used as our prep. *at*, in the phrase *at*-piece (i. e. *a-piece*); or, as marking distribution, *by*, as in the phrase ἀνὰ πεντήκοντα, *by fifty*, i. e. by fifties. In Compos. with verbs it denotes *up*, or *re*, back again.

ἀνα-βαίνω, (f. βήσω; aor. 1. ἀνέβησα, also ἀνέβην, ης, η, fr. ἀναβίβημι; pf. ἀναβέβηκα,) *to go up, ascend, arise.*

ἀνα-βλέπω, (f. ψω; aor. 1. ἀνέβλεψα, part. ἀναβλέψας, αντος,) *to look up, gaze* or *peer at, to see again, recover one's sight, receive sight.*

ἀνα-βοάω, ῶ, (f. ήσω, aor. 1. ἀνεβόησα,) *to shout out, exclaim.*

ἀνάγκη, ης, ἡ, *need, necessity; distress.* Hence Ἀναγκάζω, (f. άσω,) *to constrain* any one to do a thing, *to cause* him to do it.

ἀνάγω, (f. ξω, 2. aor. ἀνήγαγον,) *to carry up* from a lower to a higher place, *to carry*, with an implied notion of *constraint.*

ἀνα-δείκνυμι, (ἀνὰ, up or forth,) (f. ἀναδείξω; aor. 1. ἀνέδειξα, part. ἀναδείξας,) *to show forth* to the public, *proclaim, appoint* any one to an office.

ἀνα-ζάω, ῶ, (f. ἀναζήσω, aor. 1. ἀνέζησα,), prop. *to re-live*, come back to life; met. *to live a new and better life.*

ἀνα-θεματίζω, (f. ίσω,) (ἀνάθεμα, a curse,) *to bind oneself by a curse*, should one speak falsely.

ἀν-αιρέω, ῶ, (f. ήσω, aor. 2. ἀνεῖλον, aor. 1. inf. pass. ἀναιρεθῆναι,) *to take up* from the ground, *to take off*, by putting to death.

ἀνα-καθίζω, (f. ίσω, aor. 1. ἀνεκάθισα,) *to sit up*, after lying prostrate.

ἀνα-κάμπτω, (f. ἀνακάμψω; aor. 1. ἀνέκαμψα, inf. ἀνακάμψαι,) *to bend back* (one's course), *to return;* also, *to revert back.*

ἀνά-κειμαι, (f. ἀνακείσομαι, part. ἀνακείμενος,) *to lie along, recline* at table, whether for dinner or supper.

ἀνὰ-κλίνω, (f. ινῶ,) *to cause to recline* at table. Pass. form, with Act. sense ἀνακλίνομαι, (f. ἀνακλιθήσομαι, aor. 1. inf. ἀνακλιθῆναι,) *to recline* at table.

ἀνα-κράζω, (f. άξω, aor. 1. ἀνέκραξα,) *to cry aloud, shout out.*

ἀνα-κρίνω, (ινῶ ; aor. 1. ἀνάκρινα, part. ἀνακρίνας,) *to examine* or try a cause so as to give a decision.

ἀνα-λαμβάνω, (f. λήψομαι : Pass. aor. ἀνελήφθην, part. φθεὶς,) *to take up, carry off, remove.*

ἀν-αλίσκω, (f. λώσω, aor. 1. ἀναλῶσαι,) *to consume by fire.*

ἀνα-μιμνήσκομαι, mid. v., (aor. 1. pass. with mid. sign. ἀνεμνήσθην, part. ἀναμνησθεὶς,) *to remind oneself, call to mind, remember.* Hence Ἀνάμνησις, εως, ἡ, *a bringing to mind,* also *a being reminded of* any person.

ἀνα-παύω, (f. σω,) *to give rest to.* Mid. ἀναπαύομαι, *to rest oneself, enjoy oneself.*

ἀνα-πέμπω, (f. πέμψω, aor. 1. ἀνέπεμψα,) *to send up* for judgment to a higher tribunal.

ἀνα-πίπτω, (aor. 2. ἀνέπεσον, inf. ἀναπεσεῖν,) *to recline* or *sit at table.*

ἀνα-σείω, (f. σω, aor. 1. ἀνέσεισα,) *to stir up, instigate.*

ἀναστὰς, ἀντος, ἀντες, part. 2. aor. of v. ἀνίστημι.

ἀνάστασις, εως, ἡ, *a rising up,* a resurrection from the dead.

ἀναστῇ, 3. pers. 2. aor. subj.
ἀναστῆναι, 2. aor. inf.
ἀναστήσεται, 3. p. sing. f. ind.
} of ἀνίστημι.

ἀνα-στρέφω, (f. ψω,) *to turn upside down.*

ἀνα-τέλλω, (f. τελῶ ; aor. ἀνέτειλα, part. ἀνατείλας, αντος,) *to rise up,* as the sun. Hence Ἀνατολὴ, ῆς, ἡ, *the sun-rise, the East,* esp. used in the *plur.*, as in the phrase ἀπὸ ἀνατολῶν, 'from the East.'

ἀνα-φέρω, (f. οἴσω,) *to bear up, carry off* or away.

ἀνα-χωρέω, (f. ήσω ; aor. 1. ἀνεχώρησα, part. ἀναχωρήσας,) *to go back, retire, depart.*

ἀνέβη, 3. p. sing.
ἀνέβησαν, 3. p. pl.
} aor. 2. of ἀναβαίνω.

ἀνέβλεψε, 3. p. sing. aor. 1. of ἀναβλέπω.

ἀνεβόησε, 3. p. sing. aor. 1. of ἀναβοάω.
ἀνέδειξε, 3. p. sing. aor. 1. of ἀναδείκνυμι.
ἀνέζησε, 3. p. sing. aor. 1. of ἀναζάω.
ἀνεῖλε, 3. p. sing. aor. 2. act. of ἀναιρέω.
ἀνεκάθισε, 3. p. sing. aor. 1. ind. of ἀνακαθίζω
ἀνέκλινε, 3. p. sing. aor. 1. of ἀνακλίνω.
ἀνελήφθη, 3. pers. aor. 1. pass. of ἀναλαμβάνω
ἀνεμνήσθη, 3. p. aor. 1. pass. of ἀναμιμνήσκω.
ἄνεμος, ου, ὁ, *the wind.*
ἀνέστη, 3. p. sing. aor. 2. of ἀνίστημι.
ἀν-ευρίσκω, (aor. 2. ἀνεῦρον,) *to find by searc*
ἀνεχώρησε, and -αν, 3. p. aor. 1. and ἀναχω
αντες, part. of ἀναχωρέω.
ἀνεῴχθην, θησαν, 1. aor. ind. pass. fr. ἀνοίγω.
ἀνήγαγον, aor. 2. ind. act. of ἀνάγω.
ἀνὴρ, ἀνέρος, contr. ἀνδρὸς, *a man.*
ἀνήχθησαν, 3. p. sing. aor. 1. ind. pass. of ἀν
ἀνθέξεται, 3. p. sing. f. ind. of ἀντέχομαι.
ἀνθρακία, (ἄνθραξ, charcoal,) a mass of charc
ἄνθρωπος, ου, ὁ, *one of the human race, a pers*
ἀν-ίστημι, (f. ἀναστήσω, aor. 1. ἀνέστησα,) *to raise up*; aor. 2. ἀνέστην, inf. ἀναστῆναι, part στὰς; mid. f. ἀναστήσονται, *to rise up.*
ἀνόητος, ου, (α, νοέω,) *without understanding of comprehension.*
ἀν-οίγω, (f. οίξω; aor. 1. ἤνοιξα, part. ἀνοίξας: aor. 1. ἀνεῴχθην, f. ἀνοιγήσομαι, ήσεται,) *to unclose* what was shut.
ἄνομος, (α, not, νόμος, law,) pr. 'without law' Divine), *pagan*, gen. *lawless, wicked.*
ἀντάλλαγμα, ατος, τὸ, (ἀντὶ, ἄλλαγμα,) 'that is given or taken in *exchange*' for a thing, in *co sation* for its loss.
ἀντ-έχομαι, (f. ἀνθέξομαι, mid. form of ἀντ *to hold fast by* a thing, to *cling* to it, *be fond of* said of a person, *to be attached to.*
ἀντὶ, prep. w. gen. *over against, in place of, inst*
ἀντι-βάλλω, *to cast in turn backwards* and for *as words* in argumentative conversation.

ἀντι-μετρέω, ῶ, (f. ήσω, f. pass. τρηθήσομαι,) *to mete out in return.*

ἀντι-παρέρχομαι, (aor. 2. ἀντιπαρῆλθον,) *to pass along on the other side of a road.*

ἀντλέω, ῶ, (f. ήσω, aor. 1. imper. ἀντλήσατε, part. pf. ἠντληκότες,) *to draw forth* from a vessel.

ἄνω, adv. *up, above;* as subst. τὰ ἄνω, *the top,* also, ἄνωθεν in the phrase ἀπὸ ἄνωθεν, *from top to bottom.*

ἀνώγεον, ου, τὸ, *an upper room.*

ἄξιος, ία, ιον, *worthy of, deserving, good.*

ἀπ-αγγέλλω, (part. pr. ων, ουσα, f. ελῶ; aor. 1. ἀπηγγείλαι, imper. ἀπάγγειλον, ἀπαγγείλατε, inf. ἀπαγγεῖλαι,) *to bring tidings from* any person, or place, to another, to report, relate.

ἀπ-άγχομαι, (f. ξομαι,) mid. v. *to hang oneself.*

ἀπ-άγω, (f. άξω, aor. 2. ἀπήγαγον,) *to lead away, carry off.*

ἀπ-αντάω, ῶ, (f. ήσω, aor. 1. ἀπήντησα,) *to meet with.*

ἀπ-αρνέομαι, (f. ήσομαι,) *to utterly deny, renounce, reject.*

ἅπας, ασα, αν, (ἅμα, πᾶς,) *the whole, all together.*

ἀπάτη, ης, ἡ, *deceitfulness,* power of deceiving.

ἀπέβησαν, 3. p. pl. aor. 2. act. of ἀποβαίνω.

ἀπέθανε, 3. pers. sing. aor. 2. of ἀποθνήσκω.

ἀπεδήμησε, aor. 1. act. of ἀποδημέω.

ἀπεῖχε, imper. act. of v. ἔχω.

ἀπεκάλυψε, 3. p. sing. aor. 1. of ἀποκαλύπτω.

ἀπεκρίθη, θης, θησαν, 2. and 3. p. sing. and 3. pl. aor. 1. of ἀποκρίνω.

ἀπεκρίνω and ἀπεκρίνατο, 2. and 3. p. sing. aor. 1. of ἀποκρίνομαι.

ἀπέλαβε, ες, ε, sing. aor. 2. of ἀπολαμβάνω.

ἀπελθεῖν, inf. aor. 2. of ἀπέρχομαι.

ἀπελθὼν, όντος, part. aor. 2. act. of v. ἀπέρχομαι.

ἀπέλειχε, 3. pers. sing. impf. ind. of ἀπολείχω.

ἀπέλυσε, 3. p. sing. aor. 1. of ἀπολύω.

ἀπέναντι, (ἀπὸ, ἐν,) adv.; or prep. with genit. lit. 'from over against,' *opposite to.*

ἀπενεχθῆναι, aor. 1. inf. pass. of ἀποφέρω.

ἀπενίψατο, aor. I. ind. mid. of v. ἀπονίπτω.

ἀπέπνιξαν, 3. p. sing. aor. 1. of ἀποπνίγω.

ἀπ-έρχομαι, (aor. 2. ἀπῆλθον,) *to go away from one place to another, to depart.*

ἀπεσπάσθη, 3. p. sing. aor. 1. pass. of ἀποσπάω.

ἀπεστάλη, 3. p. sing. aor. 2. pass.
ἀπέσταλκε, 3. p. sing. pf. act.
ἀπεσταλμένος, part. pf. pass.
} of ἀποστέλλω.

ἀπεστέγασαν, 3. p. pl. aor. 1. ind. of ἀποστεγάζω.

ἀπέστειλε and ἀπέστειλαν, 3. p. sing. and pl. aor. I. ind. of v. ἀποστέλλω. Ἀποστείλας, αντος, part. aor. 1. of the same.

ἀπέστη, 3. p. sing. aor. 2. act. of ἀφίστημι.

ἀπ-έχω, (f. ἀφέξω,) *to be absent from, distant from.* Ἀπέχει, *it is gone*, part. ἀπέχων, *distant.*

ἀπήγαγον, 3. p. pl. aor. 2. of v. ἀπάγω.

ἀπήγγειλαν, 3. p. pl. aor. 1. of ἀπαγγέλλω

ἀπήγξατο, 3. p. sing. aor. 1. of ἀπάγχομαι.

ἀπῆλθον, ες, ε, aor. 2. of v. ἀπέρχομαι.

ἀπήντησαν, 3. p. pl.
ἀπήντησεν, 3. p. sing.
} aor. 1. of ἀπαντάω.

ἄπιστος, ον, (ἀ, not, πίστις, faith,) *without faith, unbelieving.* Hence Ἀπιστέω, ῶ, (part. ἀπιστῶν, οῦντος,) *to be devoid of faith*; and subst. Ἀπιστία, ίας, ἡ, *disbelief.*

ἀπὸ, prep. with genit.; of Place, *of, from, off*; of Origin or Cause, *from, on account of.* In Compos. *off from, away from, quite.*

ἀπο-γράφομαι, mid. v. of ἀπογράφω, (infin. pres. ἀπογράφεσθαι, aor. 1. ἀπογράψασθαι,) lit. *to write oneself off, to enrol oneself*, as in a return of abode, income, &c.

ἀπο-δεκατόω, ῶ, (f. ώσω,) lit. *to tithe off, set off tithes*, i.e. pay them in kind.

ἀπο-δημέω, ῶ; (f. ήσω, aor. 1. ἀπεδήμησα,) *to go abroad, travel* to foreign countries.

ἀπο-δίδωμι, (f. δώσω; aor. 2. imper. ἀπόδοσ, ἀποδότε, subj. ἀποδῶ, inf. ἀποδοῦναι; aor. 1. inf. pass. ἀποδοθῆναι,) *to give up, restore.*

ἀποθήκη, ης, ἡ, (ἀπότιθημι, to lay up,) *a storehouse, granary.*

ἀπο-θνήσκω, (f. θανοῦμαι; aor. 2. ἀπέθανον, part. ἀποθανὼν,) lit. *to die off, to die, be put to death.*

ἀπο-καλύπτω, (f. ψω, aor. 1. ἀπεκάλυψα: Pass. f. ἀποκαλυφθήσομαι,) *to take off a covering, uncover, reveal.*

ἀποκεκύλισται, 3. p. pass. of ἀποκυλίω.

ἀποκριθεὶς, έντος, aor. 1. part. pass. of ἀποκρίνομαι, (aor. 1. mid. ἀπεκρινάμην, pass. κρίθην,) pass. in dep. sense, *to answer, reply.* Hence Ἀπόκρισις εως, ἡ, *an answer.*

ἀπο-κτείνω, (f. ενῶ; aor. 1. ἀπέκτεινα, inf. ἀποκτεῖναι: Pass. aor. 1. ἀποκτανθῆναι, part. ἀποκτανθεὶς,) *to kill off, put to death.*

ἀπο-κυλί'ω, (f. ίσω, aor. 1. ἀπεκύλισα, pf. ἀποκεκύλικε, pf. pass. ἀποκεκύλισμαι, -ται,) *to roll away.*

ἀπο-λαμβάνω, (f. λήψομαι; aor. 2. ἀπέλαβον, subj. ἀπολάβω,) *to receive back* any thing from another, as a *debt* or requital; also gen. *to receive* any thing bestowed.

ἀπο-λείχω, (f. ξω,) *to lick off, belick.*

ἀπ-όλλυμι, (f. ἀπολέσω; aor. 1. ἀπώλεσε, part. ἀπολέσας; 2. pf. ἀπόλωλα, part. ἀπολωλὼς, ὸς: Mid. f. ἀπολοῦμαι, aor. 2. ἀπωλόμην,) *to destroy.* Pass. ἀπόλλυμαι, *to perish.*

ἀπο-λύ'ω, (f. ύ'σω; aor. 1. ind. ἀπέλυσα, imper. ἀπόλυσον, subj. ἀπολύσω, inf. ἀπολῦσαι,) *to loose from* bonds, *let go, set free.*

ἀπολωλὼς, ὸς, part. 2. pf. of ἀπόλλυμι.

ἀπο-νίπτομαι, *to wash oneself;* also, to wash any part of the body, as the *hands.*

ἀπο-πνί'γω, (f. ξω, aor. 1. ἀπέπνιξα,) *to choke up, stifle.*

ἀπορέομαι, οῦμαι, (part. ούμενος,) (mid. v. of act. ἀπορέω, ῶ,) *to be at a loss,* in doubt what to do.

ἀπο-σπάω, ῶ, (f. άσω,) *to draw off* or *from.* Ἀποσπάομαι, aor. 1. ἀπεσπάσθην, (pass. form in mid. sense) *to withdraw oneself* from any one, *depart.*

ἀπο-στεγάζω, (f. άσω, aor. 1. ἀπεστέγασα,) *to roof* a building.

ἀπο-στέλλω, (f. ελῶ; aor. 1. ἀπέστειλα, part. ἀ στείλας; pf. ἀπέσταλκα, pass. part. ἀπεσταλμένος; *send off*, or *carry forth* or out. Hence Ἀπόστο ου, ὁ, 'one sent,' *a delegate, an apostle.*

ἀπο-στρέφω, (f. στρέψω, aor. 1. ἀπέστρεψα,) *turn back, return* (as money given); *to turn* any *from* his duty, by *perverting* his mind, *to pervert, duce.*

ἀπο-φέρω, (f. οίσω, pf. ἠνεγκα,) *to bear off, ca away.*

ἅπτομαι, dep. mid. fr. ἅπτω, to adjoin, (aor ἡψάμην, ατο, part. ἁμενος,) *to touch.*

ἄρα, adv. *therefore, then.*

ἄρατε, 2. p. pl. } aor. 1. imper. of αἴρω.
ἀράτω, 2. p. sing. }

ἀργὸς, ἡ, ὸν, (fr. ἀεργὸς, non-working,) *not work, unemployed.*

ἄργυρος, ου, ὁ, *silver.* Whence Ἀργύριον, ου, silver-*money*, also *a piece* of money.

ἀριθμὸς, οῦ, ὁ, *a number.*

ἄριστον, ου, τὸ, *breakfast.* Hence Ἀριστέω, ῶ ήσω; aor. 1. ἀρίστησα,) *to break fast.*

ἀρνέομαι, οῦμαι, (f. ήσομαι; aor. 1. ἠρνησάμην, νήσατο, part. ἀρνησάμενος,) dep. *to deny, say* affirm a thing *not* to be.

ἀρξάμενος, part. 1. aor. mid. of v. ἄρχομαι.

ἄρον, imper. aor. 1. } of αἴρω.
ἀροῦσι, 3. p. pl. f. ind. act. }

ἁρπάζω, (f. σω,) *to snatch* or *seize, carry forcibl* hastily *away.*

ἄῤῥαφος, ον, *seamless, woven whole.*

ἄῤῥωστος, ον, Lat. *invalidus*, sick, ill.

ἀσπάζομαι, (f. σομαι,) dep. *to salute, greet.*

ἄρτι, adv. of time, *now, at present*, even now.

ἄρτος, ου, ὁ, *bread, a loaf.*

ἀρχιερεὺς, έως, ὁ, (ἀρχι, chief, and ἱερεὺς, *chief priest*; with article ὁ, *the High priest.*

ἄρχω, (f. ξω,) *to begin, take the lead.* Whence "

χων, οντος, ὁ, a ruler. Mid. ἄρχομαι, part. ἀρξάμενος, *to commence.*

ἀρῶ, 1. p. sing. f. of αἴρω.

ἄρωμα, ατος, τὸ, *a spice*, pl. *spices.*

ἀσθενής, ες, (α, σθένος, strength,) *without strength, weak.* Whence Ἀσθενέω, ῶ, (impf. ἠσθένουν, ἠσθένει, f. ἡσω, aor. 1. ἠσθένησα,) *to be sick* or *ill*; and Ἀσθένεια, ας, ἡ, *sickness, disease.*

ἀσπάζομαι, (f. ἀσομαι; aor. 1. ἠσπασάμην, inf. ἀσπασάσθαι, part. ἀμενος,) dep. mid. *to greet, salute, welcome.*

ἀστὴρ, έρος, ὁ, *a star.* Hence Ἀστραπή, (for ἀστεροπή,) ῆς, ἡ, a flashing of light, *lightning*; also, *brightness.* Whence Ἀστράπτω, (part. ων, ουσα, ον,) *to flash, to shine, be bright* or radiant.

ἀσφαλίζω, (fr. ἀσφαλής, firm, secure,) (f. ίσω, aor. 1. pass. ἀσφαλισθῆναι,) *to hold fast, secure.*

ἀσώτως, adv. (fr. adj. ἄσωτος, dissolute,) *dissolutely.*

ἀτενίζω, (f. ίσω,) (ἀτενής, fixed,) *to fix one's eyes upon, to gaze* at any person or thing.

ἄτοπος, ον, *unbecoming, improper; evil, wicked.*

αὖθις, adv. *again.*

αὐλή, ῆς, ἡ, *a court-yard; a court* or *palace.* Hence Αὐλίζομαι, (aor. 1. ηὐλίσθην,) *to lodge, pass the night* in any place.

αὐξάνω, (impf. ηὔξανον,) *to grow, grow up, increase.*

αὔριον, adv. *to-morrow*; ἡ αὔρ., *the morrow.*

αὐτὸς, ἡ, ὸ, pron. *him, her, it*; *self.* Hence Αὐτοῦ, adv. *there.*

ἀφ-αιρέω, ῶ, (f. ήσω: Pass. f. ἀφαιρεθήσομαι, θήσεται,) *to take away*; also Mid. used as Dep. ἀφαιρέομαι, οῦμαι, *to deprive* of any thing.

ἀφανίζω, (ἀφανής,) (f. ίσω,) *to spoil the appearance* of any thing.

ἄφαντος, ον, (α, φαίνομαι,) equiv. to ἀφανής, *out of sight.* Occurs only in the phrase ἄφ. γένεσθαι, for ἀφανίζεσθαι.

ἀφεὶς, έντος, part. aor. 2. } of ἀφίημι.
ἀφῆκε, 3. p. aor. 1. ind. }
ἀφίεμεν, 3. p. pres. ind. }

ἀφῆτε, aor. 2. subj. of ἀφίημι.

ἀφ-ίημι, (f. ἀφήσω; aor. 1. ind. ἀφῆκα, subj. ἀφῶ; aor. 2. ἄφην, ης, part. ἀφεὶς, έντος, imper. ἄφες, ἄφετε: Pass. ἀφίεμαι, ἀφίενται, aor. 1. ἀφέθην, ης, η: Mid. 3. pl. aor. 2. subj. ἀφέωνται, Ion. for ἀφῶνται,) *to send away, let go, set free, forgive.* Hence Ἄφεσις, εως, ἡ, *forgiveness.*

ἀφ-ίστημι, (aor. 2. ἀπέστην, mid. ἀφιστάσθαι,) *to separate oneself* from persons, *to leave,* abandon.

ἄφρων, ον, *unwise, foolish.*

ἄχρι or ις adv. of time, *until*; prep. *unto.*

ἀφ-υπνόω, (ἀπὸ, ὑπνὸς,) (aor. 1. ἀφύπνωσα,) *to go off to sleep, to go to sleep.*

B.

βαθὺς, εῖα, ὺ, *deep.*

βάθος, εος, τὸ, *depth.* Said both of *earth* and of *water.*

βαλάντιον, ου, τὸ, *a purse,* or pouch.

βάλλω, (f. βαλῶ; aor. 2. ἔβαλον, subj. βάλω, pf. βέβληκα: Pass. pf. βέβλημαι, part. βεβλημένος; aor. 1. ἐβλήθην, inf. βληθῆναι, part. βληθεὶς,) *to cast,* or *throw.* Pass. *to becast* or *laid* on a bed of sickness, *to be thrown* into prison.

βάπτω, (f. βάψω; aor. 1. ἔβαψα, subj. βάψω,) *to dip under, immerse.* Hence Βαπτίζω, (f. ίσω: Pass. aor. 1. βαπτισθῆναι, part. βαπτισθεὶς; f. θήσομαι, σεται,) pr. *to dip under, immerse* in water, &c.; met. *to baptize,* administer the rite of baptism. Hence Βάπτισμα, ατος, τὸ, *the rite of baptism;* and Βαπτιστὴς, οῦ, ὁ, *a baptizer;* said of John the Baptist.

βαρέω, ῶ, (βάρος, εος, τὸ, weight,) f. ήσω, *to weigh down.* Pass. inf. βαρεῖσθαι, *to be heavy.*

βάσανος, ου, ὁ, pr. *the touchstone;* met. *torture.* Hence Βασανίζω, (f. ίσω,) *to torture, torment* with pain, *to harass* with severe trial. Pass. βασανίζομαι, *to be tortured with pain.* Hence Βασανιστὴς, οῦ, ὁ, *a jailor.*

βασιλεὺς, εως, ὁ, a king. Whence Βασιλεύω, *to rule over*, and Βασίλεια, *kingship*, a kingdom; also *βασίλεια τοῦ Θεοῦ*, or Χριστοῦ, the Christian dispensation.

βαστάζω, (f. σω, aor. 1. ἐβάστασα,) *to take up and hold* or *carry; to bear off, take away.*

βάτος, ου, ὁ, a measure of liquids = 9 gallons.

βαττολογέω, ῶ, (f. ήσω,) *to use needless words.*

βάψῃ, 3. p. sing. aor. 1. subj. of *βάπτω.*

βεβαιόω, ῶ, f. ώσω, (*βέβαιος*, stable, firm,) *to make sure, assure, confirm, establish* any thing on proof.

βεβαρημένοι, part. pf. pass. of *βαρέω.*

βέβληται, 3. p. sing. pf. } pass. of *βάλλω.*
βεβλημένος, pf. part. }

βιβλίον, ου, τὸ, a book.

βίος, ου, ὁ, life, the *course* of life, the *means of living.*

βλάπτω, (f. ψω, part. aor. 1. *βλάψας*,) *to hurt* or *injure.*

βλασφημέω, ῶ, (f. ήσω, aor. 1. ἐβλασφήμησα,) *to revile, set at nought* any of the persons of the Holy Trinity, or the Divine things revealed by the Holy Spirit. Hence Βλασφημία, *ας, ἡ*, the *act of so reviling.*

βλέπω, (ψω,) pr. *to see*, have the faculty of *sight; to look at, perceive; observe;* met. *to understand.*

βοάω, ῶ, (f. ήσω,) (*βοὴ*, a shout,) *to make a noise, cry aloud, shout.*

βοηθέω, ῶ, (f. ήσω; aor. 1. ἐβόησα, part. *βοήσας*,) to be a *βοηθὸς*, or helper, *to succour* any one.

βόσκω, (f. κήσω,) *to feed, nourish*, to tend, take care of, as sheep.

βούλομαι, (*βουλὴ*, will,) *to will*, or be willing, *to wish, desire, choose.* Hence Βουλεύομαι, aor. 1. *ἐβουλευσάμην, to take counsel, deliberate.*

βραδὺς, εῖα, ὺ, slow of understanding.

βραχὺς, εῖα, ὺ, short, little. Μετὰ *βραχὺ*, a little while after.

βρέφος, εος, τὸ, a new-born child, an infant.

βρῶμα, ατος, τὸ, (*βέβρωμαι*, fr. *βρώω*, to feed,) *food*; pl. *meats, kinds of food.*

βρῶσις, εως, ἡ, (*βιβρώσκω*, to eat,) 'what is eatable,'

food, or the *nourishment* thence derived. Hen
Βρώσιμος, ον, *eatable.*

Γ.

γαλήνη, ης, ἡ, *a calm.*

γάμος, ου, ὁ, *a marriage.* Whence **Γαμέω,** aor. 1. **ἐγάμησα,**) *to marry.*

γὰρ, a causative particle, *for, since, therefor*

γεγενημένος, η, ον, part. pf.
γέγονα, ας, ε, 2. pf.
γεγονὼς, υῖα, ὸς, part. 2. pf. } of **γίνομαι.**

γέγραπται, 3. pers. sing. pf. pass. and **γεγραμ**
ον, part. pf. pass. of **γράφω.**

γεμίζω, fr. **γέμω,** to be full, (f. **ίσω**; aor.
imper. **γέμισον, γεμίσατε,** inf. **γεμίσαι,**) *to mak*
fill. Pass. **γεμίζεσθαι,** *to be filled full,* (of wat

γενηθήτω, 3. p. sing. imper. aor. pass. of **γί**

γένεσις, εως, ἡ, (**γίνομαι,**) nativity.

γεννάω, ῶ, (f. **ήσω,** aor. 1. **ἐγέννησα**: Pa
γεννάομαι, part. **ώμενος**; aor. 1. **ἐγεννήθην,** im
νήθητι, inf. **γεννηθῆναι,** part. **γεννηθεὶς, ἐν,** é
beget, bear, bring forth. Hence **Γέννημα, ατος**
offspring of animals, the *produce* of the ear
Γεννήσις, εως, ἡ, *conception, birth.*

γένοιτο, 3. p. sing. opt. mid. of **γίνομαι.**

γεύομαι, (f. **γεύσομαι**; pf. **γέγευμαι**; aor.
γεύσωμαι, inf. **γεύσασθαι,** part. **γευσάμενος,**)
of, eat.

γῆ, γῆς, ἡ, *earth,* or *land, a country.*

γίνομαι, (f. **γενήσομαι**; pf. **γεγένημαι,** part.
aor. 1. **ἐγενήθην,** aor. 2. **ἐγενόμην**; 2. pf. **γέγο**
γεγονὼς, ὸς,) *to come into existence, to be born,*

γινώσκω, (f. **γνώσομαι,** fr. **γνόω,** pf. act.
aor. 1. **ἔγνωσα,** aor. 2. **ἔγνων,** fr. **γνῶμι**: I
ἔγνωσμαι, aor. 1. **ἐγνώσθην,**) *to know, come t*
understand; in aor. 2. *to resolve.*

γλῶσσα, ης, ἡ, *the tongue.*

γνωρίζω, (f. **ίσω,** aor. 1. **ἐγνώρισα,**) *to make*
point out, declare, reveal.

γνωστὸς, ἡ, ὸν, adj. *known ;* subst. *an acquaintance.*

γνῶτε, 2. p. pl. aor. 2. subj. of v. γνῶμι, fr. γινώσκω.

γογγύζω, (f. σω,) *to grumble.*

γονεὺς, έως, ὁ, (γέγονα, fr. γίνομαι,) a father ; in pl. γονεῖς, both of *father and mother, parents.*

γόνυ, γόνατος, τὸ, *the knee.* Hence Γονυπετέω, ῶ, (f. ήσω, aor. 1. part. γονυπετήσας,) *to fall on the knees, kneel* in prayer or supplication.

γράμμα, ατος, τὸ, (γέγραμμαι, fr. γράφω, to write,) *a character* in writing, *a letter, bill,* &c.

γραμματεὺς, έως, ὁ, *a scribe,* gen. in pl. *οἱ γρ., the Scribes.*

γραφὴ, ῆς, ἡ, *Scripture,* i. e. the *Sacred Scriptures.*

γράφω, (f. ψω ; aor. 1. ἔγραψα, imper. γράψον ; pf. γέγραφα : Pass. pf. γέγραμμαι, part. γεγραμμένος,) 'to trace alphabetical characters,' *to write, express* by writing.

γρηγορέω, ῶ, *to be wakeful, to watch, be on the alert.*

γυμνὸς, ἡ, ὸν, *naked,* without clothing, or without the *outward* clothing ; also destitute of *necessary* clothing.

γυνὴ, αικὸς, ἡ, *a woman, a wife.*

γωνία, ίας, ἡ, *an angle,* especially that made by two streets terminating at the same point ; pl. γωνίαι, places of public concourse.

Δ.

δαίμων, ονος, ὁ, and δαιμόνιον, ίου, τὸ, *an evil spirit,* entering into men and rendering them demoniacs. Hence v. Δαιμονίζομαι, to be *possessed* by such a spirit, *to be a demoniac.*

δάκρυ, ύος, τὸ, and δάκρυον, ου, τὸ, *a tear.* Hence Δακρύω, (f. ύσω, aor. 1. ἐδάκρυσα,) *to weep.*

δάκτυλος, ου, ὁ, *a finger.*

δανείζω, (f. είσω,) act. *to lend money :* mid. δανείζομαι, *to borrow money.*

δαπανάω, (f. ήσω, aor. 1. part δαπανήσας, αντος,) (δαπάνη, expense,) *to spend* money ; *to waste* it.

δὲ, conj. adversative and continuative, *but, moreover.*

δεδεμένος, part. pf. pass. of v. δέω.

δεδικαιωμένος, part. pf. pass. of v. δικαιόω.

δεδιωγμένοι, part. pf. pass. of διώκω.

δέδωκα, aor. 1. ind. act. } of δίδωμι.
δέδοικε, 3. p. aor. 1. ind. }

δέῃ, 3. p. sing. pres. subj. of the impers. v. δεῖ, uncontracted in subj.

δεῖ, (f. δεήσει, impf. ἔδει, subj. δέῃ,) *it behoves one.*

δεικνύω and δείκνυμι, (f. δείξω, aor. 1. ἔδειξα,) *to point out* as with the finger, *to show to the sight,* display.

δειλὸς, ἡ, ὸν, (δέος, fr. δείδω, to fear,) *timorous.*

δεῖξον, 2. pers. aor. 1. imper. of δείκνυμι.

δεινῶς, adv. (fr. adj. δεινὸς, terrible,) *terribly, exceedingly.*

δεῖπνον, ου, τὸ, *a meal,* esp. *late dinner,* or *early supper, a banquet.*

δείξει, 3. p. sing. f. ind. of δείκνυμι.

δένδρον, ου, τὸ, *a tree.*

δέξαι, 2. p. sing. aor. 1. imper. } of δέχομαι.
δεξάμενος, part. aor. 1. ind. }

δεξιὸς, ὰ, ὸν, adj. *right,* as opp. to left, esp. to the left *hand.*

δέξωνται, 3. p. pl. aor. 2. subj. of δέχομαι.

δέομαι, (f. δεήσομαι, aor. 1. ἐδεήθην,) dep. pass. *to stand in need of* a thing, to *beg* or *entreat* for it.

δέρω, (f. δερῶ, aor. 1. ἔδειρα,) pr. *to flay, strip off the hide;* (whence Δέρμα, ατος, *a tanned hide,* and adj. Δερματινὸς, *leathern*); also, gen. *to beat* or *scourge severely.*

δέσμιος, ου, ὁ, (adj. δέσμιος, fr. δεσμὸς, a bond,) *one in bonds, a prisoner.*

δεῦρο, adv. of place, *here, hither.*

δεῦτε, adv. formed from δεῦρ' ἴτε, *come hither,* and, consequently, always plur. and gen. *exclamatory.*

δεύτερος, α, ον, 'second in order,' *another;* ὁ δεύτερος, *the second.* Ἐκ δευτέρου, 'the second time.'

δέχομαι, dep. (f. ξομαι; aor. 1. ἐδεξάμην, subj. δέξωμαι, imper. δέξαι; pf. δέδεγμαι,) *to take, accept, receive, admit.*

δέω, (f. δήσω; aor. 1. ἔδησα, part. δήσας: Pass. pf. δέδεμαι, part. δεδεμένος,) *to tie, bind, fasten;* pass. *to be bound, be in prison.*

δή, particle, *indeed, verily.*

δηνάριον, ου, τὸ, a coin = our sevenpence halfpenny.

δήσαντες, part. aor. 1. ind. } of δέω, *to bind.*
δήσῃς, aor. 1. subj. }

διὰ, prep. with gen. and accus.: with gen. of Space, *through*; of Place, *throughout*; of Time, *during*: with accus. *on account of.*

δια-βάλλω, (f. αλῶ, aor. 1. pass. διεβλήθην,) *to accuse.*

διαβῆναι, aor. 2. inf. of διαβαίνω.

διάβολος, ὁ, *a calumniator* or *adversary; the Devil.*

δια-γίνομαι, (part. aor. 2. διαγενόμενος,) *to pass through, intervene, elapse,* of time.

δια-γογγύζω, (f. ύσω,) *to keep murmuring.*

δια-γρηγορέω, ῶ, (aor. 1. διεγρηγόρησα,) *to awake from sleep.*

δια-δίδωμι, (f. δώσω, aor. 1. διέδωκα, imper. aor. 2. διδοῦ,) *to deal out for distribution.*

δια-ζώννυμι (f. ζώσω; aor. 1. mid. διεζώσασθαι, part. σάμενος,) *to gird round.*

διαθήκη, ης, ἡ, *a disposition,* or *disposal* of any thing, esp. by will, *a testament,* or will, *a covenant,* esp. the *new* Covenant, ratified by the blood of Christ.

δι-αιρέω, ῶ, (aor. 2. διεῖλον,) *to divide, deal with, distribute.*

διάκονος, ου, ὁ, *a servant* or *attendant; a disciple.* Hence **Διακονέω**, ῶ, (f. ήσω, impf. διηκόνουν,) *to attend on, serve, minister;* and **Διακονία**, ας, ἡ, *attendance* on a guest, to provide for his comfort.

διακόσιοι, αι, α, *two hundred.*

δια-κωλύω, (f. ύσω,) lit. *to hinder* by interposing some impediment; gen. *to forbid.*

δια-λογίζομαι, (f. σομαι,) dep. pr. *to reckon through;*

and hence, *to reflect on, consider, debate*, whether with oneself or with others. Hence Διαλογισμὸς, οῦ, ὁ, *a reasoning*, esp. by internal cogitation; and hence, the mental tossings of *anxious care*.

διᾳ-μαρτύρομαι, (f. ῶμαι, ῃ, ηται,) dep. mid. *to solemnly enjoin* any one to do, or *admonish* him not to do, this or that.

διᾳ-μερίζομαι, (aor. 1. διεμερισάμην, ίσαντο,) mid. v. of διαμερίζω, (μερὶς,) *to divide for oneselves, to share among* oneselves.

διάνοια, ας, ἡ, (διὰ, through, and νοέω, to think, fr. νοῦς,) lit. 'what passes through the mind,' *cogitation, thought*.

δι-ανοίγω, (f. ξω, aor. 1. διένοιξα,) 'to open what was closed,' *to explain* what was not previously understood.

διᾳ-νυκτερεύω, f. εύσω, (διὰ, νὺξ, νυκτὸς,) *to pass the night*.

διαπαντὸς, adv. from the phrase διὰ παντὸς (χρόνου), '*through all* (*time*), *always*.'

διᾳ-περάω, ῶ, (f. άσω; aor. 1. διεπέρασα, part. σας, σαντος,) *to pass through* or *over*.

διᾳ-πορέομαι, οῦμαι, mid. v. *to be in doubt*. Inf. διαπορεῖσθαι, part. διαπορούμενος.

διᾳ-πορεύομαι, (f. εύσομαι,) dep. *to pass through* or *by*.

διᾳ-ῥήσσω, διαῤῥήγνυμι, (f. ξω; aor. 1. διαῤῥῆξαι, part. διαῤῥήξας,) *to rend through, tear asunder*. Pass. διαῤῥήγνυμαι, νυτο, *to be rent in twain*.

διᾳ-σαφέω, ῶ, (διὰ, σαφὴς, clear,) *to clear up, make fully known*.

διᾳ-σκορπίζω, (f. ίσω, aor. 1. διεσκόρπισα, f. pass. διασκορπισθήσομαι,) *to scatter abroad, disperse*; met. *to dissipate, squander* property.

διαστάσης, gen. sing. fem. of διαστὰς, part. aor. 2. of διΐστημι.

διᾳ-στέλλομαι, (aor. 1. διεστειλάμην,) dep. *to distinctly* or *expressly charge* any one to do, or not to do, a thing.

δια-στρέφω, (f. ψω, pf. pass. part. διεστραμμένος,) *to disturb, pervert, seduce.*

δια-σώζω, (f. ώσω, pass. aor. 1. διεσώθην,) *to bring safe through* danger of any kind, to raise from *sickness* to *health.*

δια-ταράσσω, (f. ξω, aor. 1. pass. διεταράχθην,) *to disturb, agitate.*

δια-τάσσω, (f. ξω, aor. 1. διέταξα: Pass. pf. διατεταγμένος, aor. 1. διαταχθεὶς, έντος,) *to set in order, to order, direct* what is to be done.

διατὶ, adv. *wherefore, why;* for διά τι.

δια-φημίζω, (f. ίσω, aor. 1. διεφήμισα,) *to make thoroughly known by report.*

δια-φθείρω, (f. ερῶ,) *to bring utterly to nought, to quite spoil.*

διδάσκαλος, ου, ὁ, *a teacher;* with art. ὁ διδάσκαλος, the great teacher, CHRIST.

διεβλήθης, 3. p. sing. aor. 1. pass. of διαβάλλω.

διδάσκω, (f. ξω, aor. 1. ἐδίδαξα,) *to teach, counsel, admonish.* Whence Διδαχὴ, ῆς, ἡ, *instruction.*

δίδωμι, (f. δώσω, aor. 1. ἔδωκα, pf. δέδωκα,) *to give, grant, bestow.* Pass. δίδομαι, (part. pres. διδόμενος, pf. δέδομαι, f. δοθήσεται,) *to be given.*

διεβλήθη, 1. p. aor. 1. pass. of διαβάλλω.

δι-εγείρω, (f. ερῶ, aor. 1. διήγειρα,) *to thoroughly stir up, rouse up.* Pass. διεγείρομαι, (aor. 1. διεγέρθην, inf. διηγερθῆναι, part. θεὶς,) *to wake up, awake.*

διεγόγγυζον, 3. p. pl. impf. of διαγογγύζω.

διεῖλον, 3. p. pl. aor. 2. of διαιρέω.

διεζώσατο, 3. p. sing. aor. 1. mid. of διαζώννυμι.

διελέχθησαν, 3. p. pl. aor. 1. of διαλέγομαι.

διέλθωμεν, 1. p. pl. aor. 2. subj. of διέρχομαι.

διελογίζετο, 3. p. sing. impf. of διαλογίζομαι.

διεπορεύετο, 3. p. sing. impf. of διαπορεύομαι.

δι-ερμηνεύω, (f. εύσω,) *to interpret* any thing, observe through (διὰ) the medium of what is clear; or gen. to render any thing expressed in one language by its correspondent terms in another, *to translate.*

διερρήγνυτο, 3. p. sing. impf. of διαρρήγνυμι.

δι-έρχομαι, (f. **διελεύσομαι**, aor. 2. **διῆλθον**,) *to pass through* or *over*, *to traverse* a country.

διεσάφησαν, 3. p. pl. aor. 1. of **διασαφέω**.

διεσκόρπισε, 3. p. sing. aor. 1. of **διασκορπίζω**.

διέστη, 3. p. sing. aor. 2. of **δίστημι**.

διεταράχθη, 3. p. aor. 1. pass. of **διαταράσσω**.

δι-ετής, **ὲς**, gen. **έος**, contr. **οῦς**, accus. pl. **διετέας**, **διετεῖς**, (fr. **δίς**, twice, and **ἔτος**, a year,) adj. *of two years old*.

διέτριβε, 3. p. sing. impf. of **διατρίβω**.

διήγειραν, 3. p. pl. aor. 1. ind. of **διεγείρω**.

διηγέομαι, (f. **ήσομαι**; aor. 1. **διηγησάμην**, inf. **διηγήσασθαι**,) dep. mid. *to go through* with any narrative, *to relate* any thing fully.

διηκόνουν, 3. p. pl. impf. act. of **διακονέω**, **ῶ**.

διήνοιγε, 3. p. impf. } act. of **διανοίγω**.
διηνοίχθησαν, 3. p. pl. }

διηρμένευε, 3. p. sing. impf. of **διερμηνεύω**.

διήρχετο, 3. p. sing. impf. ind. of **διέρχομαι**.

δι-ίστημι, (aor. 2. **διέστην**, part. **διαστὰς**, **άσα**, **ὰν**,) *to be apart* or *distant*, esp. by *time*, *to intervene*.

δι-ϊσχυρίζομαι, (f. **ίσομαι**,) dep. *to strongly assert*.

δίκαιος, **α**, **ον**, *right*, *just*, *upright*; *good*, *pious*, *religious*. Adv. **Δικαίως**, *justly*, *deservedly*. Hence **Δικαιόω**, **ῶ**, (f. **ώσω**, inf. **δικαιοῦν**,) *to declare just*, pronounce free from blame, approve. Pass. **δικαιόομαι**, (pf. part. **δεδικαιωμένος**,) *to be justified*, *approved*.

δικαστής, **οῦ**, **ὁ**, (**δικάζω**, to judge,) *a judger*, *a judge*.

δίκτυον, **ου**, **τὸ**, (**δίκω**, to cast,) *a cast-net* for fishing.

διὸ, conj. (from **δι' ὃ**,) *wherefore*.

δι-οδεύω, f. **σω**, (**ὁδεύω**, fr. **ὁδός**,) *to traverse* any country in travelling.

δι-ορύσσω, (f. **ξω**,) *to dig through*.

διότι, conj. *because*.

δίς, adv. of number, (fr. obsol. **δυΐς**,) *twice*.

διστάζω, (f. **άσω**,) *to doubt*.

διψάω, **ῶ**, fr. **δίψα**, thirst, (f. **ήσω**, aor. 1. **ἐδίψησα**,) *to be athirst*, *thirst after*, *long for*.

διώκω, (f. ώξω, aor. 1. ἐδίωξα, part. pf. pass. δεδιωγμένος,) *to pursue, to persecute.*

δόγμα, (δοκέω, to determine,) *a decree,* the *ordinance* of a king.

δοθήσεται, 3. p. sing. f. pass. of δίδωμι.

δοκέω, ῶ, (part. pr. δοκῶν, οῦσα, ὸν, f. ξω, aor. I. ἔδοξα,) *to seem, to appear, to be of opinion* that. Hence Δόξα, ης, ἡ, *opinion, honour, glory,* and Δοξάζω, (f. σω,) *to glorify, laud, magnify.*

δόλος, ου, ὁ, (δέλος, fr. δέω, to tie,) pr. *a noose* or *snare;* met. *an artful trick* to ensnare any one.

δόξαντες, part. aor. 1. of δοκέω.

δὸς, 2. p. sing. aor. 2. imper. act. of v. δίδωμι.

δοῦλος, ου, (δέολος, fr. δέω, to bind,) pr. *a bondman* or *slave;* also a voluntary *labourer, a hired servant; one attending* on any service, whether secular or sacred. Hence Δουλεύω, (f. εύσω,) *to be a servant, to serve, wait upon.*

δοῦναι, aor. 2. inf. of v. δίδωμι.

δραμὼν, part. aor. 2. of v. τρέχω.

δύναμαι, (f. δυνήσομαι, impf. ἠδυνάμην, aor. 1. ἐδυνήθην,) dep. *to be able to do a thing.* Hence Δύναμις, εως, ἡ, *strength, ability; power, authority;* and Δυναστὴς, οῦ, ὁ, 'one in power,' *a ruler.* Hence Δυναστεύω, (f. σω,) to be a ruler, *to rule;* and Δυνατὸς, ὴ, ὸν, adj. '*having power,*' *powerful.*

δύο, οἱ, αἱ, τὰ. Only decl. in dat. plur. δυσὶ, *two.*

δύσκολος, ον, *hard to manage, difficult, difficult to accomplish.* Adv. Δυσκόλως, *hardly.*

δώδεκα, (contr. fr. δύω, and δέκα,) *twelve.*

δῶμα, ατος, τὸ, *a house-top,* the flat roof of a house.

δῶρον, ου, τὸ, *a gift, an offering,* or *sacrifice.* Hence Δωρέομαι, (aor. 1. ἐδωρησάμην,) *to make* a present, *give up* any thing on entreaty.

δώσω, εις, ει, f. ind. of δίδωμι.

E.

ἐὰν, (contr. ἂν,) conj. *if, if ever, soever.* ἐὰν μὴ, *unless.*

ἑαυτοῦ, ῆς, reflect. pron. 3. pers. *of oneself.*

ἔβαλε, 3. p. aor. 2. of βάλλω.

ἐβαπτίζοντο, 3. p. pl. impf. pass. of βαπτίζω.

ἐβάστασας, 2. p. sing. aor. 1. of βαστάζω.

ἑβδομήκοντα, οἱ, αἱ, τὰ, indecl. *seventy.* In N. T. οἱ ἑβδομ. used to denote the Seventy Disciples sent out by Christ as Christian teachers. Hence Ἑβδομηκοντάκις, adv. *seventy times;* and ἕβδομος, η, ον, *seventh.*

ἐβέβλητο, 3. p. sing. plpf. of βάλλω.

ἐβλασφήμει, 3. p. sing. impf. of contr. v. βλασφημέω, ῶ.

ἐβοήθησε, 3. p. aor. 1. ind. act. of βοηθέω.

ἐβόησε, 3. p. aor. 1. act. of βοάω.

ἐβουλήθη, 3. p. sing. } aor. 1. of βούλομαι.
ἐβουλήθησαν, 3. p. pl. }

ἐγγὺς, adv. *near.*

ἐγγίζω, (f. ίσω; aor. 1. ἤγγισα, part. ισας; pf. ἤγγικα,) *to come near, draw near to.* Pf. to *be come near.*

ἐγείρω, (f. ερῶ; aor. 1. ἤγειρα, imper. ἔγειρε and ἔγειραι: Mid. aor. 1. ἠγειράμην: Pass. ἐγείρομαι, f. ἐγερθήσομαι; aor. 1. ἠγέρθην, inf. ἐγερθῆναι, part. ἐγερθεὶς; pf. ἐγήγερμαι, ρται,) *to rouse, cause to rise, wake up.* Pass. *to rise, have arisen,* as said esp. of a rising from the *dead.* Hence Ἔγερσις, εως, ἡ, *a waking up, a resurrection from the dead.*

ἐγένετο, 3. p. sing. aor. 2. of γίνομαι.

ἐγερθεὶς, part. aor. 1. pass. } of ἐγείρω.
ἐγερθῆναι, aor. 1. inf. pass. }

ἐγέρθητε, 3. p. pl. } aor. 1. imp. pass. of ἐγείρομαι.
ἐγέρθητι, 2. p. sing. }

ἔγερσις, εως, ἡ, *resurrection.*

ἐγεύσατο, 3. p. sing. aor. 1. ind. of γεύομαι.
ἐγηγερμένος, part. pf. pass. of ἐγείρω.
ἐγίνωσκε, 3. p. sing. impf. ind. of γινώσκω.
ἐγκάθετος, ον, (ἐγκαθίημι, to put in, suborn,) one suborned as a spy on the actions and words of another, in order to bear witness against him.
ἔγκυος, ον, pregnant.
ἐγκαταλείπω, (f. ψω, aor. 2. ἐγκατέλιπον, ες, ε,) to leave unsuccoured, to forsake.
ἔγνων and ἔγνως, 1. and 2. p. sing. aor. 1. of γινώσκω.
ἐγνώσθη, 3. pers. sing. aor. 1. pass. of γιγνώσκω.
ἐγράφη, 3. p. sing. aor. 1. pass. of γράφω.
ἐγώ, pron. of 1. pers. *I*; pl. ἡμεῖς, ων.
ἐδάκρυσε, 3. p. sing. aor. 1. of δακρύω.
ἔδει, contr. fr. ἔδεε, impf. of impers. v. δεῖ.
ἐδέξαντο, 3. p. pl. aor. 1. ind. of δέχομαι.
ἐδίδαξαν, 3. pers. pl. aor. 1. ind. act.
ἐδιδάχθησαν, 3. p. pl. aor. 1. ind. pass. } of διδάσκω.
ἐδίδου, 3. p. sing. impf. act.
ἐδόθη, 3. p. sing. aor. 1. pass. } of δίδωμι.
ἐδόκουν, 3. pers. pl. impf. of contr. v. δοκέω, ῶ.
ἔδραμον, 3. p. pl. aor. 2. ind. of τρέχω.
ἔδωκε, 3. p. sing. aor. 1. act. of δίδωμι.
ἐδωρήσαντο, 3. p. pl. aor. 1. ind. of δωρέομαι.
ἐζήτει, 3. p. sing. of ζητέω.
ἐζήτουν, contr. fr. ἐζήτεον, 3. p. pl. impf. of ζητέω.
ἐθαμβοῦντο, 3. p. pl. impf. and pass. of θαμβέω, ῶ.
ἐθεάθη, 3. p. sing. aor. 1. pass.
ἐθεάσασθε, 2. p. pl. aor. 1. ind. mid.
ἐθεάσαντο, 3. p. pl. aor. 1. ind. } of θεάομαι.
ἐθέλω, ήσω, *to will, wish, choose.*
ἐθεράπευον, 3. p. pl. impf.
ἐθεράπευσε, 3. p. sing. aor. 1. } of θεραπεύω.
ἔθηκαν, 3. p. pl. aor. 1. ind. act. of τίθημι.
ἔθνος, εος, τὸ, *a multitude, a people, a nation.* Hence Ἐθνικὸς, ον, *a heathen.*
ἔθω, 2. pf. for pres. εἴωθα, *to be accustomed.*

ἐθρήνουν, contr. fr. *ἐθρήνεον*, 3. p. sing. impf. act. of v. *θρηνέω*.

ἐθυμώθη, 3. p. sing. aor. 1. ind. pass. of v. *θυμόω*.

ἔθυσας, 2. p. sing. aor. 1.
ἔθυσε, 3. p. sing. aor. 1. } of *θύω*.

εἰ, cond. conj. *if*. *εἰ καὶ*, *although*.

ἔιασεν, 3. p. sing. aor. 1. ind. of v. *ἐάω*.

εἶδος, *εος ους*, *τὸ*, (*εἴδω*, to see,) *appearance*, *figure*.

εἴδω, (aor. 2. *εἶδον*, opt. *ἴδοιμι*, subj. *ἴδω*, infin. *ἰδεῖν*, part. *ἰδὼν*,) *to see*: 2. pf. (in pres. sense,) *οἶδα*, inf. *εἰδέναι*, part. *εἰδὼς*, *ὸς*, *ότος*; plpf. *ᾔδειν*,) *to know*.

εἴη, 3. p. sing. pres. opt. of v. *εἰμί*, *to be*.

εἰκῶν, *όνος*, *ἡ*, (*εἴκω*, to be like,) *the effigies* or *likeness* of any person, whether in bust, picture, or on coin.

εἵλκυσε, 3. p. sing. aor. 1. of *ἕλκω*.

εἰμὶ, and *ἔσομαι*, 1. the verb of existence, *to be*; 2. as the *copula*, connecting the subject (whether person or thing spoken of) with the *predicate*, which specifies who or what a person or thing *is* in respect of *nature*, *origin*, *condition*, or other circumstances.

εἰπεῖν, fr. obs. *ἔπω*, (aor. 1. *εἶπα*, *ας*; aor. 2. *εἶπον*, *εἶπε*, subj. *εἴπω*, *ῃς*, *ῃ*, part. *εἰπὼν*, *οῦσα*, *ὸν*,) gen. *to speak*, *to say* (esp. in reply), *to tell*, *declare* (esp. in narration).

εἴρηκε, 3. p. pf. act.
εἰρημένον, part. pf. pass. } of *ἐρέω*.

εἰρηνοποιὸς, *οῦ*, *ὁ*, *a peace-maker*.

εἰς, prep. gov. the accus. *to*, *towards*, *unto*, *in order to*. In Comp. it denotes motion *into* or *unto*.

εἷς, *μία*, *ἕν*, gen. *ἑνὸς*, *μιᾶς*, *ἑνὸς*, the first cardinal number, *one*.

εἰσ-άγω, and *ἀξω*, (aor. 2. *εἰσήγαγον*,) *to bring in* or *into*.

εἰσ-ακούω, (f. *σομαι*, f. pass. *εἰσακουσθήσομαι*,) *to hear*, *hearken to*, *to give heed*.

εἰσελεύσεται, 3. p. sing. fut.
εἰσελθεῖν, inf. aor. 2.
εἰσέλθω, *ῃς*, *ῃ*, *ητε*, aor. 2. subj.
εἰσελθὼν, part. aor. 2. } of *εἰσέρχομαι*.

εἰσενένγκης, 2. p. sing. pf. subj. of εἰσφέρω.

εἰσέρχομαι, (aor. 2. εἰσῆλθον, imper. εἴσελθε,) *to come in, enter.*

εἰσ-πορεύομαι, (f. σομαι,) dep., *to go into, enter in* or *unto.*

εἶτα, adv. of time, *after that, then.*

εἶχε, 3. p. sing. impf. act. of v. ἔχω.

εἰώθει, 3. p. sing. plpf. of ἴθω, *to be wont;* part. εἰωθὼς, ὸς, gen. ότος, *customary.*

ἐκ, (before a vowel ἐξ,) prep. governing genit. *out of, of, from, by.* In Compos. it denotes *removal, completion,* or *intensity,* and so answers to our *out and out.*

ἐκαθαρίσθησαν, 3. p. plpf. pass. of καθαρίζω.

ἐκάθητο, 3. p. sing. impf. of κάθημαι.

ἐκάλεσε, 3. p. sing. aor. 1. of καλέω.

ἕκαστος, η, ον, *each, every one.*

ἑκατὸν, indecl. *a hundred.*

ἑκατόναρχος, ου, ὁ, *a centurion, captain* of 100 men.

ἐκ-βάλλω, (f. αλῶ, aor. 1. ἐξέβαλον, plpf. ἐκβεβλήκα, εις, ει,) *to throw from,* or out of; *to cast out.*

ἐκεῖ, adv. of place, *there.*

ἔκειτο, 3. p. sing. impf. of κεῖμαι.

ἐκέλευσε, 3. p. sing. aor. 1. of κελεύω.

ἐκ-θαμβέομαι, οῦμαι, pass. of θαμβέω, to astonish, strengthened by ἐκ, (f. ήσομαι, aor. 1. ἐξεθαμβήθην,) *to be astounded.*

ἐκ-κεντέω, ῶ, (ήσω, pf. ἐξεκέντηκα,) *to prick, stab.*

ἐκκλησία, ας, ἡ, (ἔκκλητος, fr. ἐκκαλέω, to call out, or forth,) *a congregation,* or *assembly,* a *Christian* assembly, or *society.*

ἐκ-κομίζω, (f. ίσω,) *to carry forth,* as a corpse for burial.

ἔκλαιε, 3. p. sing. impf.
ἔκλαιον, 3. p. pl. impf. } act. of κλαίω.
ἔκλαυσε, 3. p. aor. 1.

ἔκλασε, 3. p. sing. aor. 1. of κλάω.

ἐκ-λέγομαι, (mid. fr. ἐκλέγω, to choose out,) (aor. 1.

ἐξελεξάμην,) *to choose out* for oneself, *select*, make choice of any thing or person.

ἐκ-λείπω, (f. ψω,) *to cease from, leave off* any action, to cease to live, *to die*.

ἐκλελυμένοι, pf. pass. part. of ἐκλύω.

ἔκλεψαν, 3. p. pl. aor. 1. of κλέπτω.

ἐκλήθη, 3. p. sing. aor. 1. pass. of καλέω.

ἐκ-λύομαι, (pass. of ἐκλύω, to loosen,) 'to be unloosed in one's strength and spirits,' *to be quite exhausted*.

ἐκ-μάσσω, (f. ξω; aor. 1. ἐξέμαξα, part. ἐκμάξας, ασα, αν,) *to wipe off* dirt, to wipe off wet, *to dry*, as said of the *feet* after being washed.

ἐκ-μυκτηρίζω, (f. σω,) *to mock at, jeer*.

ἐκολλήθη, 3. p. sing. aor. 1. pass. of κολλάω.

ἐκόπασε, 3. p. sing. aor. 1. of κοπάζω.

ἐκ-πειράζω, (f. άσω,) Lat. *pertento*, to *make full trial* of, *search out* by trial, any one's qualities, or his opinions, gen. *to tempt*.

ἐκ-πλήσσω, (f. ξω,) *to strike off*; Pass. ἐκπλήσσεσθαι, *to be struck*, esp. with surprise or admiration.

ἐκ-πορεύομαι, (f. σομαι,) *to go out of*, or forth, and *advance* forwards.

ἔκραζεν, 3. p. sing. impf. } of κράζω.
ἔκραξε, 3. p. sing. aor. 1. }

ἐκράτησαν, 3. p. pl. aor. 1. act. } of contr. v. κρατέω, ῶ.
ἐκρατοῦντο, 3. p. pl. impf. pass. }

ἐκραύγασε, 3. p. sing. aor. 1. of v. κραυγάζω.

ἔκστασις, (ἐξίστημι,) εως, ἡ, lit. *the being out of* one's wits, by wonder and awe.

ἐκ-τείνω, (f. ενῶ; aor. 1. ἐξέτεινα, imper. ἔκτεινον, part. ἐκτείνας,) *to stretch out*, esp. *the hand*.

ἐκτενέστερον, (compar. of adv. ἐκτενῶς,) *fervently*.

ἕκτος, η, ον, ordin. number, (ἕξ, six,) *the sixth*.

ἐκ-φέρω, (f. ἐξοίσω, aor. 1. ἐξήνεγκα,) *to bring forth* or *out of* any place.

ἐκ-χύνω, (f. -ύσω,) *to pour out*. Pass. ἐκχύνομαι, (f. ἐκχυθήσεται, part. σόμενος,) *to be poured out*.

ἔλαβον, ες, ε, ομεν, aor. 2. of λαμβάνω.

ἐλαία, ας, ἡ, *the olive tree.* Hence Ἔλαιον, ου, τὸ, *olive oil.*

ἐλάλησε, 3. p. sing. aor. 1. of λαλέω.

ἐλάλει, 3. p. sing. impf. of contr. v. λαλέω.

ἐλάσσων, ον, (compar. of adj. ἐλαχὺς = μικρὸς, little,) pr. *less* in size, fig. *worse* in quality. Hence Ἐλαττόομαι, οῦμαι, (pass. of ἐλαττόω,) *to be lessened, to become less,* and met. *lower in dignity.*

ἐλαύνω, (f. ἐλάσω,) *to push* or *shove,* esp. in rowing to, *to row.*

ἐλεέω, ῶ, fr. ἔλεος, pity, (f. ήσω; aor. 1. ἐλέησα, imper. ἐλέησον; f. pass. ἐλεηθήσομαι,) *to have pity on, to compassionate.* Hence Ἐλεήμων, ον, *compassionate, merciful;* and Ἐλεημοσύνη, ης, ἡ, *alms.*

ἐλεύσομαι, ῃ, εται, pl. ονται, f. ind.
ἐλθέτω, 3. p. aor. 2. imper.
ἔλθωμεν, 1. p. pl. aor. 2. subj. act.
ἐλθὼν, οῦσα, ὸν, pl. όντες, οῦσαι, part. 2. aor.
} of ἔρχομαι.

ἕλκος, εος, τὸ, Lat. *ulcus, a sore.* Hence Ἑλκόω, ῶ, (f. ώσω,) *to ulcerate:* Pass. ἑλκόομαι, οῦμαι, (pf. ἥλκωμαι, part. μένος,) *to be ulcerated, full of sores.*

ἑλκύω, (f. ύσω, aor. 1. εἵλκυσα,) *to draw* or *drag* a net.

ἐλογίσθη, 3. p. sing. aor. 1. pass. of λογίζω.

ἐλπὶς, ίδος, ἡ, *hope.* Whence Ἐλπίζω, (impf. ἤλπιζον, f. ίσω,) *to hope, expect* any event.

ἐλυπήθησαν, 3. p. pl. aor. 1. pass. of λυπέω.

ἐμαρτύρηκα, 1. p. pf. act. of μαρτυρέω.

ἐμ-βαίνω, (aor. 1. ind. ἐνέβην, fr. ἐμβίβημι, inf. ἐμβῆναι, part. ἐμβὰς,) *to enter into,* esp. *to embark* on board ship.

ἐμ-βάπτω, (f. ψω; aor. 1. ἐνέβαψα, part. ἐμβάψας,) *to dip* any thing in any liquid, or in a vessel containing it.

ἐμβῆναι, aor. 2. inf. of ἐμβαίνω, ἐμβίβημι.

ἐμ-βλέπω, (f. ψω; aor. 1. ἐνέβλεψα, part. ἐμβλέψας,) *to look in* the face, *look at.*

ἐμ-βρῑμόομαι, ῶμαι, (f. ήσομαι; aor. ἐνεβριμησάμην, part. ἐμβριμησάμενος; part. pr. contr. ἐμβριμώμενος,) dep. mid. *to feel indignant at* any person or thing, to be greatly agitated.

ἐμ-παίζω, (f. ξω; aor. 1. ἐνέπαιξα, pass. ἐνεπαίχθην,) *to sport with, jest,* or *scoff at.*

ἐμ-πίπλημι, (f. ἐμπλήσω, aor. 1. pass. ἐνεπλήσθην,) *to fill in* and *up, to fully satisfy* one's appetite.

ἐμ-πίπτω, (aor. 2. ἐνέπεσον, part. ἐμπεσὼν, ὄντος,) *to fall in* or *into* a place, to fall in or among persons.

ἐμπρόσθεν, adv. of place, *forwards, before:* prep. with gen. *before, in the sight of.*

ἐμ-πτῡ'ω, (f. ῡ'σω, aor. 1. ἐνέπτῡσα,) *to spit upon.*

ἐμφανίζω, fr. ἐμφανῆς, plain, (f. ίσω,) *to cause to see plainly;* pass. (aor. 1. ἐνεφανίσθην, ησαν,) *to appear plainly.*

ἐμ-φοβός, ον, adj. for phrase ἐν φόβῳ, and followed by γίνεσθαι, in the sense *to be terrified.*

ἐμ-φῡσάω, (ἐν, φυσάω,) (f. ήσω, aor. 1. ἐνεφύσησα,) *to breathe in* or *on.*

ἐν, prep. with dat. *in, on, at, by, through.*

ἐν-άντιος, ία, ιον, *opposite to, adverse, contrary.* Ἐνάντιον, adv. *over-against:* prep. with gen. *in the presence of.*

ἕν-δεκα, indecl. card. number *eleven.*

ἐν-δύω, or ἐν-δῡ'νω, (f. ῡ'σω, aor. 1. ἐνέδυσα,) *to clothe* any one. Mid. ἐνδύσασθαι, (1. aor. ἐνεδυσάμην, subj. ἐνδύσωμαι, ησθε,) *to clothe oneself.* Pass. part. ἐνδεδυμένος, *clothed.* Hence Ἔνδυμα, ατος, τὸ, 'what is put on,' *clothing.*

ἐνέβη, 3. p. sing.
ἐνέβησαν, 3. p. pl. } aor. 2. of ἐμβαίνω.

ἐνεβριμήσατο, 3. p. sing. aor. 1. of ἐμβριμόομαι.

ἐνεγκόντες, part. pl. of ἔνεγκα; aor. 1. act. of ἐμφέρω.

ἐνεδιδύσκετο, 3. p. sing. impf. mid. of ἐνδιδύσκω = ἐνδύω.

ἐν-ειλέω, (f. ήσω, aor. 1. ἐνείλησα,) *to roll up in.*

ἕνεκα, or ἕνεκεν, prep. gov. the genit. *for, on account of, because of.*

ἐνέπαιζον, 3. p. pl. impf. act.
ἐνήπαιξαν, 3. p. pl. aor. 1. act.
ἐνεπαίχθη, 3. p. sing. aor. 1. pass.
} of ἐμπαίζω.

ἐνεφανίσθησαν, 3. p. aor. 1. pass. of ἐμφανίζω.

ἐνετειλάμην, τείλατο, p. 1. and 3. sing. aor. 1. of ἐντέλλομαι.

ἐνεφύσησε, 3. p. sing. of ἐμφυσάω.

ἐνθάδε, adv. of place, *here.*

ἐν-θυμέομαι, οῦμαι, (f. ήσομαι, aor. 1. part. pass. in mid. sign. ἐνθυμηθείς, έντος,) dep. mid. (fr. ἐν, θυμός,) *to turn in mind, think upon.* Hence Ἐνθύμησις, εως, ἡ, *cogitation, thought.*

ἐνιαυτός, οῦ, ὁ, *a year.*

ἐν-ισχύω, f. ύσω, (ἐν, ἰσχύς,) *to put strength into, to strengthen.*

ἔνατος, η, ον, ordin. adj. *ninth.*

ἔνοχος, η, ον, *obnoxious, liable to* some penalty for crime, as death, &c.

ἐντεῦθεν, 'here-from,' or *there*-from, *hence* or *thence.*

ἐν-τέλλομαι, (f. τελοῦμαι, aor. 1. ἐνετειλάμην,) dep. mid., *to enjoin on, charge with* any thing to be done. Hence Ἐντολή, ῆς, ἡ, *an injunction, command; a precept, doctrine.*

ἔνυξε, 3. p. aor. 1. of νύσσω.

ἐνώπιον, (ἐν, ὤψ, the face,) prep. gov. the genit. pr. *in the presence of, before; in the sight of,* met. *in the opinion of* any one.

ἓξ, οἱ, αἱ, τὰ, num. *six.*

ἐξ-άγω, (aor. 2. ἐξήγαγον,) *to lead out,* or forth.

ἐξ-ανα-τέλλω, (aor. 1. ἐξανέτειλα, *to spring up out of* the ground.

ἐξέβαλλον, 3. p. pl. impf.
ἐξέβαλον, aor. 2.
} of ἐκβάλλω.

ἐξέδυσαν, 3. p. pl. aor. 1. of ἐκδύω.

ἐξεθαμβήθησαν, 3. p. pl. aor. 1. of ἐκθαμβέομαι.

ἕξεις and ἕξει, 2. and 3. p. sing. f. act. of ἔχω.

ἐξεκέντησαν, 3. p. aor. 1. of ἐκκεντέω.

ἐξεκομίζετο, 3. p. sing. impf. pass. of ἐκκομίζω.

ἔξελθε, 2. p. sing. aor. 2. imper. of ἐξέρχομαι.

ἐξελέξατο, 3. p. sing. aor. 1. of ἐκλέγεσθαι.

ἐξεμυκτήριζον, 3. p. pl. impf. of ἐκμυκτηρίζω.

ἐξεπορεύετο, 3. p. sing. impf. of ἐκπορεύομαι.

ἐξ-έρχομαι, (f. ἐξελεύσομαι; aor. 2. ἐξῆλθον, part. ἐξελθών,) *to go* or *come out of* any place, *to go forth, to depart.*

ἐξέστησαν, 3. p. pl. aor. 2. ind. act. of ἐξίστημι.

ἔξεστι, impers. 3. p. pr. of ἔξειμι, *it is lawful*, or *permitted.* As used with οὐκ, *it is unlawful.*

ἐξετάζω, (f. άσω; aor. 1. ἐξέτασα, infin. ἐξετάσαι,) *to search out, enquire out,* seek the truth by enquiry, to *interrogate* any one.

ἐξεχύθη, 3. p. aor. 1. ind. pass. of ἐκχύνω, or ἐκχέω.

ἐξήγαγε, 3. p. sing. aor. 2. of ἐξάγω.

ἐξ-ηγέομαι, (f. ήσομαι, aor. 1. ἐξηγησάμην,) dep. mid. *to set forth, recount, narrate.*

ἑξήκοντα, *οἱ, αἱ, τὰ*, numer. indecl. *sixty.*

ἐξῆλθον, ες, ε, aor. 2. of ἐξέρχομαι.

ἐξηράνθη, 3. p. sing. aor. 1. } Pass. of
ἐξηραμμένην, sing. acc. fem. part. pf. } ξηραίνω.

ἐξ-ίστημι, (inf. ασθαι, part. άμενος,) pr. *to remove, displace,* esp. *to put any one out of his wits* by extreme surprise; chiefly used in pass. ἐξίσταμαι, (impf. ἐξιστάμην,) *to be removed.*

ἔξοδος, ου, ὁ, (ἐκ, out of, ὁδὸς, journey,) lit. 'journey away,' *departure*, esp. from life, *decease.*

ἐξ-ομολογέω, ῶ, (f. ήσω, and mid. έομαι, οῦμαι, part. ούμενος,) *to fully confess.*

ἐξ-ορκίζω, (f. ίσω,) *to bind any one by oath, adjure.*

ἐξ-ορύσσω, (f. ξω; aor. 1. ἐξώρυξα, part. ἐξορύξας, αντος,) *to dig out,* dig through, and *scoop out.*

ἐξ-ουδενέω, or ἐξουθενέω, ῶ, (f. ήσω; aor. ησα, part. σας,) *to set utterly at nought, to quite condemn.*

ἐξουσία, ας, ἡ, (ἔξεστι,) *power, ability; authority, rule.*

ἐξ-υπνίζω, (f. ίσω; aor. 1. subj. ίσω, σης,) (ἐκ, ὕπνος,) *to awaken* any one from sleep.

ἕξω, f. ind. act. of ἔχω.

ἔξω, adv. of place, *out, without, outside.*

ἑορτή, ῆς, ἡ, *a religious festival, a holy-day.*

ἐπ-αγγέλλομαι, (aor. 1. ἐπηγγειλάμην,) *to engage,* bind oneself by solemn declaration to do a thing. Hence Ἐπαγγελία, ας, ἡ, *a promise.*

ἐπ-αινέω, ῶ, (f. ήσω, aor. 1. ἐπήνεσα,) *to commend.*

ἐπ-αίρω, (f. αρῶ; aor. 1. ἔπηρα, inf. ἐπᾶραι, part. ἐπάρας,) *to raise up towards,* as the hands in prayer, or the eyes in looking upon any thing.

ἐπ-αισχύνομαι, (f. οῦμαι,) dep. *to be ashamed of* any thing.

ἐπ-αιτέω, ῶ, (f. ήσω,) *to ask at* any one's hands, to ask an *alms, to beg.*

ἐπ-ακολουθέω, ῶ, (f. ήσω,) *to follow upon* or after, *to accompany.*

ἐπὰν, conj. contr. fr. ἐπεὶ ἂν, *whenever, as soon as.*

ἐπ-ανάγω, (f. ξω; aor. ἐπανήγαγον, inf. ἐπαναγαγεῖν,) *to return;* also, *to draw off to sea-ward.*

ἐπ-αναπαύομαι, (f. σομαι,) *to rest upon, abide with.*

ἐπ-ανέρχομαι, (aor. 2. ἐπανῆλθον,) *to come back to* any place, to *return* thither.

ἐπάνω, (ἐπὶ, ἄνω,) adv. *aloft;* prep. with gen. of place, *above, over.*

ἐπᾶραι, aor. 1. inf. of ἐπαίρω.

ἐπάρας, ασα, αν, gen. αντος, pl. τες, part. aor. 1. of ἐπαίρω.

ἐπαύριον, adv. of time used as adj., ἡ ἐπ. ἡμέρα, *the morrow* [*day*], *the next day.*

ἐπαύσατο, 3. p. sing. aor. 1. of παύομαι.

ἐπεγίνωσκον, 3. p. pl. impf. of ἐπιγινώσκω.

ἐπέδειξε, 3. p. sing. aor. 1. act. of ἐπιδείκνυμι.

ἐπεδίδου, 3. p. sing. aor. 2.
ἐπέδωκαν, 3. p. pl. aor. 1. } of ἐπιδίδωμι.

ἐπέθηκε, ἐπέθηκαν, 3. p. sing. and pl. of ἐπιτίθημι.

ἐπεθύμει, 3. p. sing. impf.
ἐπεθύμησα, 1. p. sing. aor. 1. } of ἐπιθυμέω, ῶ.

ἐπεὶ, conj. follow. by indic. *as, since, because* Hence Ἐπειδὴ, *since now, inasmuch as.*

ἐπείνασε, 3. p. sing. aor. 1. of πεινάω.

ἔπεισαν, 3. p. pl. aor. 1. of πείθω.

ἔπειτα, (ἐπὶ, εἶτα,) adv. denoting order of time, *thereupon, thereafter, next.*

ἐπέκειτο, 3. p. sing. impf. of ἐπίκειμαι.

ἐπελεύσεται, 3. p. sing. f. of ἐπέρχομαι

ἐπεμελήθη, aor. 1. ind.
ἐπιμελήθητι, 2. p. sing. imper. } of ἐπιμελέομαι.

ἔπεμψε, 3. p. sing. aor. 1. act.
ἐπέμφθη, 3. p. sing. aor. 1. ind. pass. } of πέμπω.

ἐπενδύτης, ου, ὁ, (ἐπενδύω, to clothe over,) 'an upper garment,' *coat*, as opp. to *waistcoat.*

ἐπέπεσε, 3. p. sing. aor. 2. of ἐπιπίπτω.

ἐπ-ερωτάω, (f. ήσω, aor. 1. ἐπερώτησα,) *to enquire of, to interrogate.*

ἔπεσε and ἔπεσον, 3. p. sing. and pl. aor. 2. of πίπτω.

ἐπεσκίασε, 3. p. sing. aor. 1. act. of ἐπισκιάζω.

ἐπέστη and ἐπέστησαν, 3. p. sing. and pl. aor. 2. of ἐφίστημι.

ἐπέστρεψε, 3. p. sing. aor. 1. of ἐπιστρέφω.

ἐπέταξε, 3. p. sing. aor. 1. of ἐπιτάσσω.

ἐπετίμα, 3. p. sing. impf.
ἐπετίμησε, 3. p. sing. aor. 1. } of ἐπιτιμάω, ῶ.

ἐπέτρεψε, 3. p. sing. aor. 1. of ἐπιτρέπω.

ἐπηγγείλαντο, 3. p. pl. aor. 1. of ἐπαγγέλλομαι.

ἐπήνεσε, 3. p. sing. aor. 1. of ἐπαινέω.

ἐπήρθη, 3. p. sing. aor. 1. pass. of ἐπαίρω.

ἐπηρώτα, 3. p. sing. impf. act. of ἐπερωτάω, ῶ.

ἐπιάσατε, 2. p. pl.
ἐπιάσαν, 3. p. pl. } aor. 1. of πιάζω.

ἐπὶ, prep. gov. the gen. dat. and accus. With Gen. *at, upon, in, by*; with Dat. *at, in, on*; with Accus. *towards, over-against, against.*

ἐπι-βάλλω, (f. αλῶ; aor. 2. ἐπέβαλον, part. ἐπιβαλὼν, οῦσα, ὸν,) Trans. *to cast, throw,* or *lay* any thing *upon* another thing or person; also, Intrans. *to*

fall to any one, *pertain to* him by right. Hence participial phrase *τὸ ἐπίβαλλον μέρος*.

ἐπι-βιβάζω, (f. *άσω*, part. aor. 1. *ἐπιβιβάσας*,) *to cause to go upon*, or *mount on*.

ἐπι-γινώσκω, (f. *γνώσομαι*; aor. 1. *ἐπέγνωσα*; aor. 2. *ἐπέγνων*, part. *ἐπιγνοὺς, γνόντος*, inf. *ἐπιγνῶναι*,) *to know, perceive; recognise, acknowledge*.

ἐπιγραφὴ, ῆς, ἡ, (*ἐπιγράφω*, to inscribe,) *a written label*, placed over a person about to be executed, stating his name, and the crime for which his life is forfeited.

ἐπι-δείκνῡμι, (f. *ἐπιδείξω*, aor. 1. *ἐπέδειξα*,) *to show to* any one, *exhibit* for view, *present* for observation.

ἐπι-δίδωμι, (f. *ἐπιδώσω*,) *to give* any thing *into* any one's hands, to *deliver* it to him.

ἐπιθεὶς, έντος, έντες, part. aor. 2.
ἐπίθες, 2. p. aor. 2.
ἐπιθήσουσι, f. ind.
} of *ἐπιτίθημι*.

ἐπι-θυμέω, ῶ, (*ἐπὶ*, upon, *θυμὸς*, heart,) (f. *ήσω*, aor. 1. *ἐπεθύμησα*,) *to set one's heart upon, desire, crave*. Hence *Ἐπιθυμία, ας, ἡ, an eager desire for* any thing.

ἐπι-καθίζω, (f. *ίσω*, aor. 1. *ἐπεκάθισα*,) TRANS. *to seat* any one *upon*; INTRANS. *to sit upon*.

ἐπι-καλέω, ῶ, (f. *ήσω*,) and Mid. *ἐπικαλέομαι, οῦμαι, to call by a name in addition, to surname*.

ἐπί-κειμαι, (f. *σομαι*, inf. *ἐπικεῖσθαι*,) dep. *to lie* or *be laid upon, to press upon, to crowd*.

ἐπι-λαμβάνομαι, (2. aor. subj. *ἐπιλάβωμαι*, p. *όμενος*,) mid. v. of *ἐπιλαμβάνω, to lay hold of, take hold of*.

ἐπι-μελέομαι, οῦμαι, (f. *ήσομαι*; aor. 1. *ἐπεμελήθην, ης, η*, imper. *ἐπιμελήθητι*,) dep. *to take care of, to tend* the sick.

ἐπιούσιος, ον, ὁ, ἡ, (*ἐπὶ, οὐσία*, subsistence,) *sufficient for one's sustenance*.

ἐπι-πίπτω, aor. 2. *ἐπέπεσον, to fall upon* any one, whether with violence or sudden passion, as fear, or with the rush of affectionate embrace.

ἐπι-ῥίπτω, (f. *ψω*, aor. 1. part. *ἐπιῤῥίψας*,) *to cast* or *throw upon*.

ἐπι-πορεύομαι, dep. *to come unto*.

ἐπίσημος, ον, ὁ and ἡ, (ἐπὶ, upon, and σῆμα, a mark,) lit. *bearing a mark:* in a *good* sense, *notable;* in a *bad*, *notorious.*

ἐπισιτισμὸς, οῦ, ὁ, (ἐπι-σιτίζομαι, to provide oneself with food,) *a providing, provision.*

ἐπι-σκέπτομαι, dep. (f. ψομαι, aor. ἐπεσκεψάμην, ατο,) *to visit for comfort or help.*

ἐπι-σκιάζω, (f. άσω, aor. 1. ἐπεσκίασα,) (ἐπὶ, σκία, a shade,) *to cast a shadow upon, to overshadow.*

ἐπ-ίσταμαι, (mid. form of ἐφίστημι, to set upon,) (f. ἐπιστήσομαι, part. aor. 2. act. ἐπιστὰς, ἐπιστᾶσα, ὰν,) *to fix one's mind on* a thing, so as to *know* or *understand* it.

ἐπιστατὴς, οῦ, (ἐφίσταμαι, to be set over,) *one set over* others either as a *master* or a *teacher.*

ἐπίστευσας, 2. p. sing.
ἐπίστευσε, 3. p. sing.
ἐπίστευσαν, 3. p. pl.
} aor. 1. of πιστεύω.

ἐπι-στρέφω, (f. ψω,) *to turn to.* Mid. ἐπιστρέφεσθαι, (aor. 1. pass. ἐπεστράφη, part. ἐπιστραφεὶς,) *to turn oneself* about *towards*, so as to *look in the face*, or to one's *home;* and hence, *to return.*

ἐπι-τάσσω, (f. ξω, aor. 1. ἐπέταξα,) *to enjoin* to any one, *to order, direct.*

ἐπι-τίθημι, (f. θήσω; aor. 1. ἐπέθηκα, subj. ἐπιθῶ, part. ἐπιθεὶς,) *to lay any* thing *upon; lay hands upon,* or a *load* upon; *to put upon,* as a *name.*

ἐπι-τιμάω, (f. ήσω, aor. 1. ἐπετίμησα,) *to rebuke, check* in evil-doing; gen. to *strictly charge* 'NOT to do a thing.'

ἐπι-τρέπω, (f. ψω; aor. 1. ἐπέτρεψα, imper. ἐπίτρεψον,) *to permit to* any one the doing of a thing. Hence Ἐπίτροπος, ου, ὁ, an *agent* or *steward.*

ἐπι-φωνέω, ῶ, (f. ήσω,) *to cry* or *shout at* a person, in token of censure, or to *shout out.*

ἐπι-χέω, (f. εύσω,) *to pour upon,* as any liquid medicament on wounds.

ἐπληρώθη, 3. p. sing. aor. 1. pass. of πληρόω.

ἔπλησαν, 3 p. pl. aor. 1. act.
ἐπλήσθησαν, 3. p. pl. aor. 1. pass.
} of πλήθω.

ἔπνευσαν, 3. p. pl. aor. 1. of πνέω, πνεύσω.
ἔπνιγε, 3. p. sing. impf. ind. of πνίγω.
ἐποίει, contr. fr. ἐποίεε, impf.
ἐποίησε, 3. p. sing. aor. 1.
ἐποιήσατε, 2. p. pl. aor. 1.
} of ποιέω.
ἐπορεύετο, 3. p. sing. impf.
ἐπορεύοντο, 3. p. pl. impf.
ἐπορεύθησαν, 3. p. pl. aor. 1.
} of πορεύομαι.
ἐπράξαμεν, 2. p. pl. aor. 1. of πράσσω.
ἕπτα, num. indecl. *seven*. Hence Ἑπτάκις, adv. *seven-times*.
ἐπύθετο, 3. p. sing. aor. 2.
ἐπυνθάνετο, 3. p. impf.
} of πυνθάνομαι.
ἐργάζομαι, (f. άσομαι, aor. 1. εἰργασάμην,) *to work at a trade, do business* therein; 2. *to work out, effect* any thing; gen. *to practise, ply* any occupation. Hence Ἐργάτης, ου, *a workman*, whether an agricultural *labourer*, or an *artisan*.
ἔργον, ου, *a work*, (lit. 'something done or to be done,') *business, duty*.
ἐρέω, ῶ, (f. ἐρῶ, pf. εἴρηκα: Pass. pf. εἴρημαι, aor. 1. ἐῤῥήθην,) *to speak, say, ask* = εἰπεῖν, from which the aor. 2. act. is supplied.
ἔρημος, ον, adj. *desert*, i. e. either *devoid of inhabitants*, or *destitute of cultivation*. Hence subst. ἡ ἔρημος = ἐρημία, *a desert*, i. e. an uncultivated and almost unpeopled territory.
ἔριφος, ου, *a young kid*; ἐρίφιον, ου, dimin. *a kidling*.
ἑρμηνεύω, (f. σω,) *to interpret*.
ἐῤῥέθη, for ἐῤῥήθη, 1. aor. ind. pass. of ῥέω.
ἐῤῥιμμένοι, part. pf. pass. of ῥίπτω.
ἔρχομαι, (f. ἐλεύσομαι, aor. 2. ἦλθον, pf. ἐλήλυθα,) *to come, to go*.
ἐρωτάω, ῶ, (f. ήσω; aor. 1. ind. ἠρώτησα, subj. ἐρωτήσω,) *to ask, enquire, make request, to entreat*.
ἐσείσθη, θησαν, aor. 1. ind. pass. of σείω.
ἐσίγησαν, 3. p. pl. aor. 1. of σιγάω.
ἐσθής, ῆτος, ἡ, and ἔσθησις, έως, ἡ, (ἕννυμι, ἔσθην, to clothe,) *clothing*.

ἐσθίω, *to eat.*
ἐσκοτίσθη, 3. p. sing. aor. 1. pass. of σκοτίζω.
ἐσμυρνισμένον, part. pass. of σμυρνίζω.
ἐσπαρμένον, part. pf. pass. of σπείρω.
ἑσπέρα, ας, ἡ, *the evening.*
ἐσπλαγχνίσθη, 3. p. sing. aor. 1. pass. of σπλαγχνίζω.
ἐσταύρωσαν, 3. p. pl. aor. 1. } of σταυρόω.
ἐσταυρωμένον, part. pf. pass. }
ἔστη, 3. p. sing. }
ἔστην, ησαν, 3. p. sing. and pl. } aor. 2. of ἵστημι.
ἑστὼς, ῶτος, part. }
ἐστήριξε, 3. p. sing. aor. 1. act. } of στηρίζω.
ἐστήρικται, 3. p. sing. pf. pass. }
ἐστράφη, 3. p. sing. aor. 1. pass. of στρέφω.
ἐστρωμένον, part. pf. pass. of στρώννυμι.
ἐσφράγισεν, 3. p. sing. aor. 1. of σφραγίζω.
ἔσχατος, η, ον, (ἐξ for ἔξω,) *outermost, farthest off, last.* Hence adv. Ἐσχάτως, *extremely* (ill.)
ἔσχε, 3. p. sing. aor. 2. of ἔχω.
ἐσχίσθη, 3. p. sing. } aor. 1. of σχίζω.
ἐσχίσθησαν, 3. p. pl. }
ἔσω, adv. and prep. with genit. *within.* Hence Ἔσωθεν, *from within.*
ἔσωσε, 3. p. sing. } aor. 1. of σώζω.
ἔσωσεσαν, 3. p. pl. }
ἑταῖρος, ου, *a comrade, companion.*
ἐτάξατο, 3. p. sing. aor. 1. mid. of τάσσω.
ἐτάφη, 3. p. sing. aor. 1. pass. of θάπτω.
ἐτέθης, 3. p. sing. aor. 1. pass. of τίθημι.
ἐτεθνήκει, 3. p. sing. pf. pass. of θνήσκω.
ἔτεκε, 3. p. sing. aor. 2. act. } of τίκτω.
ἐτέχθη, 3. p. sing. aor. 1. pass. }
ἐτελεύτησε, 3. p. sing. aor. 1. of τελευτάω.
ἕτερος, α, ον, correl. pron. *another;* with art. ὁ, *the other.*
ἐτήρουν, 3. p. pl. impf. of v. contr. τηρέω, ῶ.
ἔτι, adv. *yet, still, yet more, further.*
ἕτοιμος, ον, *ready.* Whence Ἑτοιμάζω, (f. άσω;

aor. 1. ἡτοίμασα, imper. ἑτοίμασαι, inf. ἑτοιμάσαι; pf. pass. ἡτοίμασμαι,) *to make ready, to get ready, provide.*

ἔτος, εος ους, ὁ, *a year.*

ἔτρεχον, 3. p. pl. impf. of τρέχω.

εὖ, (pr. neut. of adj. ἐὺς, good,) adv. *well.*

εὐαγγελίζω, (f. ίσω,) (εὐάγγελος, a messenger of good,) pr. *to bring good news,* esp. *to proclaim the Gospel message,* of 'peace on earth, good will towards men.'

εὐαγγέλιον, ου, τὸ, *the glad tidings in the Gospel,* of the redemption of man through the merits and sacrifice of Jesus Christ.

εὐγενὴς, ὲς, έος, (εὖ, well, γένος, race,) *of good descent, well-born, noble* or *honourable.*

εὐδοκέω, ῶ, (f. ήσω,) (εὖ, well, δοκέω, to think,) *to think good, be well disposed* towards any person, *to take pleasure* in him. Hence Εὐδοκία, ας, ἡ, *delight* in a person or thing, *good pleasure, favour.*

εὐθὺς, εῖα, ὺ, adj. *straight;* also, for adv. Εὐθέως, *straightway.*

εὐκαιρέω, ῶ, *to be at leisure, have time* to do a thing.

εὐκαιρία, ίας, ἡ, (εὔκαιρος, opportune,) *opportunity.*

εὔκοπος, ον, (εὖ, κόπος, labour,) *easy* to be done; comp. εὐκοπώτερος, *easier.*

εὐλογέω, ῶ, (εὖ, λόγος,) (f. ήσω, aor. 1. εὐλόγησα, pf. pass. εὐλογημένος,) *to bless;* as said of God, *to praise* and *celebrate;* as said of men, *to invoke blessings on.* Hence Εὐλογητὸς, ὸν, *blessed, adorable,* as said of God.

εὑρισκω, (f. εὑρήσω; aor. 1. εὕρησα; pf. εὕρηκα; aor. 2. εὗρον, part. εὑρὼν, οὖσα, ὸν: Pass. aor. 2. εὑρόμην and εὑράμην, aor. 1. εὑρέθην,) *to find, meet with, obtain; to find out, discover.*

εὐσχήμων, ον, adj. (εὖ, σχῆμα,) lit. *of good figure, of honourable rank.*

εὐτόνως, adv. (εὔτονος, at full strength,) *strenuously, vehemently.*

εὐφορέω, ῶ, (f. ήσω, aor. 1. εὐφόρησα,) (εὔφορος, well-bearing,) *to be fruitful, to produce abundantly.*

εὐφραίνω, f. ανῶ, (εὔφρων, cheerful,) *to gladden, delight.* Pass. as mid. reflex. εὐφραίνομαι, (aor. 1. εὐφράνθην, imper. εὐφραίνου, subj. εὐφρανθῶ, pl. ὦμεν, inf. εὐφρανθῆναι,) *to rejoice oneself, make merry.*

εὐχαριστέω, ῶ, (εὐχάριστος, grateful or thankful,) (f. ήσω; aor. 1. εὐχαρίστησα, part. σας,) *to show oneself grateful,* and that esp. *by giving thanks, to give thanks and praise to God.*

εὐώνυμος, ον, adj. *on the left hand.*

ἐφανέρωσε, 3. p. sing. aor. 1. ind. act. of φανερόω.

ἐφάνη, 3. p. sing. } aor. 2. pass. of φαίνω.
ἐφάνησαν, 3. p. pl. }

ἔφη, 2. aor. ind. act. of φῆμι.

ἐφ-ίστημι, (f. στήσω, aor. 2. ἐπέστην,) *to come to* or *upon, appear suddenly.*

ἐφοβήθησαν, 3. p. pl. aor. 1. ind. of φοβέομαι.

ἐφώνησε, 3. p. sing. aor. 1. ind. act. of φωνέω.

ἐχάρην, 1. p. sing. } aor. 2. pass. of χαίρω.
ἐχάρησαν, 3. p. pl. }

ἐχθρὸς, ὰ, ὸν, adj. (ἔχθος, hate,) *hateful,* or *hating, hostile.* Subst. Ἐχθρὸς, οῦ, ὁ, *an enemy.* Hence Ἔχθρα, ας, ἡ, *hatred.*

ἔχω, (f. ἕξω; aor. 2. εἶχον or ἔσχον; part. pr. ἔχων, ουσα, ον,) pr. *to have hold,* implying *permanent possession;* gen. *to hold in the hands, have, possess.*

ἑώρακα, 1. p. sing. pf. }
ἑώρακε, 3. p. sing. pf. }
ἑωράκαμεν, 1. p. pl. pf. } act. of ὁράω
ἑωράκεισαν, 3. p. pl. plpf. }
ἑωρακέναι, pf. inf. }

ἕως, adv. *unto, until.*

Z.

ζάω, ζῶ, (ζῇς, ζῇ, inf. ζῆν, part. pr. ζῶν; f. ζήσομαι, σῃ, σεται; aor. 1. ἔζησα, part. ζήσας,) *to live,* be in existence, have corporeal life, *to live on* or by any thing, *to enjoy spiritual life,* the blessings of the Gospel

ομαι, οῦμαι, (aor. 1. ἐζημιώθην,) pass. of ζη-
injure, (fr. ζημία, loss,) *to be injured;* foll.
s. of thing, *to lose* any thing.
ι, ῶ, (f. ήσω, aor. 1. ἐζήτησα,) *to seek, seek*
rive to find.
ῆς, ἡ, (ζάω, to live,) *life*, physical existence;
life, happiness, esp. that life of *bliss* and *glory*
waits the true disciples of Christ in his king-

ίω, ῶ, *to catch*, as fish.
ζῶντος, part. pres. of ζάω, ζῶ.
μι, (f. ζώσω,) *to gird, bind* with a belt or
Hence Ζώνη, ης, ἡ, *a belt* or *girdle.*

H.

rticle disjunctive, in sense *either, or;* interrog.
, answering to *or*; compar. *than.*
ον, ες, ε, 2. aor. act. of ἄγω.
ίκτησε, 3. p. sing. aor. 1. of ἀγανακτέω.
α, 3. p. sing. impf. } of ἀγαπάω, ῶ.
ησα, 1. p. aor. 1. }
κε, 3. p. sing. pf. } of ἐγγίζω.
κε, 3. p. sing. aor. 1. }
ών, όνος, ὁ, (ἡγέομαι, to bear or hold autho-
chief, esp. *a political chief*, the governor of a
province.
η, 3. p. sing. aor. 1. of ἐγείρομαι.
ων, 3. p. pl. impf. of ἀγνοέω, ῶ.
ι, 3. p. sing. } impf. pass. of ἄγω.
ο, 3. p. pl. }
3. p. plpf. act. of οἶδα, fr. εἶδον.
ιδν. *now, even now, already.*
, ῆς, ἡ, (ἥδομαι, to be pleased,) *pleasure,*
nt of every kind.
, 3. p. sing. impf. } of ἐθέλω.
ησε, 3. p. sing. aor. 1. }

ἠκολούθει, 3. p. sing. impf.
ἠκολούθησαν, 3. p. pl. aor. 1. } of ἀκολουθέω, ῶ.

ἤκουε, 3. p. sing. impf. act.
ἠκούσας, 2. p. sing. aor. 1.
ἤκουσε, 3. p. sing. aor. 1.
ἠκούσατε, 2. p. pl. aor. 2.
ἠκούσθη, 3. p. sing. pf. pass. } of ἀκούω.

ἥκω, in pres. *to have come, be here;* in impf. and f. (ἥξω,) simply *to come,* like ἔρχομαι.

ἦλθε, 3. p. sing. aor. 2. of ἔρχομαι.

ἡλικία, ας, ἡ, (ἥλιξ, adult,) *adultness, maturity* of growth; also, *fulness of size,* or simply *stature.*

ἥλιος, ου, ὁ, *the sun.*

ἡλκωμένος, part. pf. pass. of ἑλκόω.

ἧλος, ου, ὁ, (ἕλω, to drive or fix,) *a nail.*

ἠλπίζομεν, 1. p. pl. impf. of ἐλπίζω.

ἤμελλε, 3. p. sing. impf. of μέλλω.

ἡμέρα, ας, ἡ, *the day-time, a day.*

ἡμεῖς, pron. 1st pers. pl. *we.*

ἡμιθανής, ὲς, *half-dead.*

ἡμισὺς, εῖα, ὺ, *half;* neut. sing. τὸ ἥμισυ, *the half.*

ἡντληκότες, pf. part. of ἀντλέω.

ἠπίστουν, 3. p. pl. impf. of ἀπιστέω, ῶ.

ἦραν, 3. p. pl. aor. 1. act.
ἦρε, 3. p. sing. aor. 1. act.
ἤρθη, 3. p. sing. aor. 1. pass.
ἠρμένον, part. pf. pass. } of αἴρω.

ἠρνήσατο, 3. p. sing. aor. 1. of ἀρνέομαι.

ἤρξατο, 3. p. sing. aor. 1.
ἤρξαντο, 3. p. pl.
ἤρχοντο, 3. p. pl. impf. } ind. of ἄρχομαι.

ἠρώτα, 3. p. sing. impf.
ἠρώτησε, 3. p. sing. aor. 1.
ἠρώτησαν, 3. p. pl. aor. 1. } act. of ἐρωτάω.

ἠσθένει, 3. p. sing. impf. of ἀσθενέω, ῶ.

ἤσθιον, 1. p. sing. impf. of ἐσθίω.

ἡσυχάζω, (f. άσω, aor. 1. ἡσύχασα,) (ἥσυχος, quiet,) *to be still* or quiet, *to cease from action,* or *to rest from labour.*

ἠτήσατο, 3. p. sing. aor. 1. } mid. of αἰτέω.
ἤτουντο, 3. p. pl. impf. }
ἡτοίμασαν, 3. p. pl. aor. 1. of ἑτοιμάζω.
ηὐκαίρουν, 3. p. pl. impf. of εὐκαιρέω, ῶ.
ηὐλίσθη, 3. p. sing. aor. 1. of αὐλίζομαι.

Θ.

θάλασσα, ης, ἡ, *a sea*; ἡ θαλ., *the sea.*

θάμβος, εος, τὸ, (θάομαι, to wonder,) *wonder* mixed with *awe.* Hence Θαμβεῖσθαι, *to be in the astonishment of awe.*

θανάσιμος, ον, *deadly, causing death.*

θάνατος, ου, ὁ, (θανεῖν, to be dead,) *death*, whether physical (the extinction of corporeal existence) or spiritual, the *perdition* of the soul in a future life. Hence Θανατόω, ώσω, *to put to death.*

θάπτω, (f. θάψω; aor. 1. ἔθαψα, imper. θάψαι,) *to bury, inter.*

θαρσέω, ῶ, (f. ήσω, imper. θάρσει, θαρσεῖτε,) (fr. θάρσος, courage,) *to take courage, be of good cheer.*

θαυμάζω, (f. άσω; aor. 1. ἐθαύμασα, part. σας, αντος,) (θαῦμα, wonder,) *to wonder at any thing.*

θεάομαι, (f. άσομαι; aor. 1. θεάσασθαι, part. θεασάμενος,) 1. as dep. mid. (θέα, sight,) *to have sight, to see, to look at, behold*; 2. as pass. of θεάω, *to be seen*, aor. 1. ἐθεάθην.

θεὶς, έντος, part. aor. 2. of τίθημι.

θέλημα, ατος, τὸ, (θέλω,) *the will*; also, *will, wish, good pleasure.*

θέλω, (f. ήσω, aor. 1. ἠθέλησα, aor. 2. ἤθελον,) *to will, wish*, or *desire*; *to purpose.*

θεμέλιος, ου, ὁ, *a foundation.* Hence Θεμελιόω, (ώσω: Pass. θεμελιόομαι, plpf. τεθεμελίωτο,) *to found.*

θεὸς, οῦ, ὁ, *God.*

θεραπεύω, (f. εύσω, aor. 1. ἐθεράπευσα,) *to heal* a person, *cure* a disorder. Hence Θεραπεία, ας, ἡ, *medical attendance* on the sick.

θερμαίνομαι, mid. reflex, *to warm* oneself at a fire.

θεωρέω, ῶ, f. ήσω, (*θεωρὸς*, a spectator, fr. *θεάομαι*, to view,) *to be a spectator of, to view* any thing, *to look, at, behold.* Hence Θεωρία, *ας*, ἡ, *a sight* or *spectacle.*

θηρεύω, f. εύσω, (*θήρα*, hunting,) pr. *to hunt, catch prey;* met. *to catch at* any one's words.

θησαυρίζω, f. ίσω, (*θησαυρὸς*, a store-house,) *to lay up in store, treasure up.*

θησαυρὸς, οῦ, ὁ, *any valuable laid in store;* also, the *depository* for such, whether *store-house, chest, casket*, &c., forming a *receptacle.*

θλῖψις, εως, ἡ, (*θλίβω*, to compress, oppress, afflict,) *affliction, distress.*

θνήσκω, (pf. *τέθνηκα*, plpf. *ἐτεθνήκειν*, part. *τεθνηκὼς*,) pres. *to die*, pf. *to have died, to be dead.*

θόρυβος, ου, ὁ, *an uproar*, the noise of a multitude. Whence Θορυβέομαι, οῦμαι, *to make a noise, tumultuate.*

θρηνέω, ῶ, (f. ήσω, aor. 1. *ἐθρήνησα*,) (*θρῆνος*, wailing,) *to wail, lament, to bewail* any one.

θρὶξ, *τριχὸς*, ἡ, (pl. *τρίχες*, dat. *θριξὶ*,) *a hair;* pl. *the hair* of the head.

θρόνος, ου, ὁ, (*θράω*, to sit,) *a seat*, or *chair of state, a throne.*

θυγάτηρ, *τέρος*, contr. *τρὸς*, pl. *έρες*, *a daughter.*

θυμόομαι, οῦμαι, (*θυμὸς*, anger,) *to be angered, be angry.*

θύρα, *ας*, ἡ, *a door, an entrance to* any thing.

θυρωρὸς, οῦ, ὁ and ἡ, *a door-keeper, porter*, or *portress.*

θύσατε, 2. p. pl. aor. 1. imper. of *θύω.*

θυσία, *ας*, ἡ, (*θύω*, to sacrifice,) *the act of sacrificing, the animal sacrificed, the victim.*

θυσιαστήριον, ου, τὸ, the *altar* of *burnt* offerings.

θύ'ω, (f. *θυσω*, aor. 1. *ἔθυσα*, pf. pass. *τεθυμένος*,) *to sacrifice, kill and offer* up in sacrifice a victim.

I.

ἰάομαι, (impf. *ἰαόμην*, *ἰᾶτο*, f. *ἰάσομαι*, aor. 1. subj. *ἰάσωμαι*, *ηται*,) dep. *to heal, cure.*

ἰδέα, ας, ἡ, (εἴδω,) *aspect, outward appearance.*

ἴδε and ἴδετε, imperr. } aor. 2. of εἴδω.
ἰδεῖν, inf. }

ἴδιος, ία, ιον, *private,* as opp. to *public;* also, *one's own.* Note the phrases τὰ ἴδια, one's own home, and κατ' ἰδίαν, *apart, privately.*

ἰδοὺ, particle, *behold!*

ἴδω, 1. p. sing. subj. } aor. 2. act. of εἴδω.
ἴδωμεν, 1. p. pl. subj.
ἰδὼν and ἰδόντες, part. sing. and pl.

ἱερεὺς, έως, dat. ἱερέει, ἱερεῖ, *a priest.*

ἱερὸν, οῦ, (ἱερὸς, holy,) *a holy place, a temple.*

ἱκανὸς, ἡ, ὸν, pr. *sufficient;* as said of Number, *a good many;* of Time, ἐξ ἱκανοῦ, *of a long time,* a good while; of Persons, *competent, meet.*

ἱλάσκομαι, (f. άσομαι,) (ἵλαος, appeased, propitiated,) *to be reconciled:* aor. 1. imper. ἱλάσθητί (μοι), *be propitiated* or merciful (to me).

ἱμὰς, άντος, ὁ, *a thong* of skin, or *a leathern strap,* esp. for sandals.

ἱμάτιον, ου, τὸ, *a garment,* esp. an *outer garment:* pl. τὰ ἱματία, *garments, clothes.*

ἱματισμὸς, οῦ, ὁ, (ἱματίζω, to clothe,) *clothing.*

ἵνα, conj. *that, so that, in order that.*

ἴσθι, 2. p. sing. imper. of εἰμί, *to be, continue, remain.*

ἴσος, η, ον, *equal, alike,* so as to tally; met. *consistent.*

ἵστημι, (f. στήσω, pf. ἕστηκα, plpf. εἱστήκειν, part. ἑστηκὼς and ἑστὼς), 1. Trans. in pres. impf. f. and aor. 1. act. *to cause to stand, to set, place:* 2. Intrans. in pf. plpf. and aor. 2. *to stand, stand fast.*

ἰσχῡρὸς, ὰ, ὸν, (ἰσχύω,) of Persons, *strong, mighty;* of Things, *vehement, extreme.*

ἰσχὺς, ύος, ὁ, *strength, might.* Hence Ἰσχῡ'ω, (ῡ'σω,) *to have strength, to be able.*

ἰχθὺς, ύος, ὁ, and ἰχθύδιον, ου, τὸ, *a fish.*

K.

κἀγὼ, by crasis for καὶ ἐγώ.

καθαιρέω, ῶ, (f. ήσω, and Att. καθελῶ; a
καθεῖλον, part. καθελὼν,) *to take down.*

καθαρίζω, (καθαίρω, to cleanse, fr. καθαρὸς, cl
(f. ίσω; aor. 1. ἐκαθάρισα, inf. καθαρίσαι: Pass.
ἐκαθαρίσθη, imper. καθαρίσθητι,) *to cleanse* from
to purify from any unclean disorder. Hence
ρισμὸς, οῦ, ὁ, *purification.*

καθαρὸς, ὰ, ὸν, prop. 'free from dirt,' *clean;*
spotless, pure; single-hearted, upright.

καθέδρα, ας, ἡ, (καθέζομαι, to sit,) *a seat* o
kind.

καθέζομαι, (part. pres. καθεζόμενος,) (κατὰ,
ἕζομαι, to sit,) *to sit down, be seated.*

καθεύδω, (κατὰ, down, εὕδω, to sleep,) *to lie*
to sleep, to go to sleep, be asleep.

κάθ-ημαι, part. μενος, (κατὰ, down, ἧμαι, to s
sit down, sit, be seated.

καθίζω, (f. ίσω; aor. ἐκάθισα, part. καθίσας, i
κάθισον, καθίσατε,) Trans. *to cause to sit, to se*
one. Intrans. with ἑαυτὸν, und. *to sit down, to*

καθίημι, (f. καθήσω, aor. 1. καθῆκα,) *to let a*
down, by a cord, &c.

καθίσας, part. aor. 1.
καθίσατε, 2. p. pl. imper. } of καθίζω.

καθίστημι, (κατὰ, ἵστημι,) of Things, *to set do*
place; of Persons, *to constitute, appoint.*

καθὼς, adv. *as, such as.*

καὶ, conj. copul. *and, also, even.*

καινὸς, ὴ, ὸν, *new, fresh-made, recent.*

καιρὸς, οῦ, ὁ, *time, fit time, proper season, opport*

καίω, (f. καύσω,) *to set on fire, burn.* Pass. κα
(part. καιόμενος,) *to be burnt.*

κἀκεῖ, for καὶ ἐκεῖ, *and there.*

κακοποιὸς, οῦ, ὁ, *an evil-doer, malefactor.*

κακὸς, ὴ, ὸν, pr. *bad,* i.e. evil or mean in quality;

bad to bear, adverse; met. *wrong, wicked.* Hence adv. Κακῶς, *badly,* in the phrase κακῶς ἔχειν, *to be ill.* Hence Κακοῦργος, οῦ, ὁ, *an evil-doer, a malefactor.*

κάλαμος, ου, ὁ, *a reed.*

καλέω, ῶ, (f. έσω; aor. 1. ἐκάλεσα, part. καλέσας: Pass. καλέομαι, part. contr. καλούμενος, pf. κέκλημαι; aor. 1. ἐκλήθην, f. κληθήσομαι,) *to call to, summon, hail; to name* or *surname; to invite* to any thing, as a feast, &c.

καλὸς, ἡ, ὸν, *handsome, excellent, good, virtuous.* Adv. Καλῶς, *well.*

καλύπτω, (f. ψῶ, aor. 1. ἐκάλυψα, part. pf. pass. κεκαλυμμένος,) *to cover over,* or around, *to hide.*

κάμηλος, ου, ὁ, ἡ, *the camel.*

κἂν, by crasis for καὶ ἐάν.

καρδία, ας, ἡ, *the heart,* both as the centre of *life,* and the seat of the *affections, passions,* &c.

καρπὸς, οῦ, ὁ, (κείρω, to pluck and gather,) lit. 'what is gathered' from any thing; pr. the *produce* of trees or plants, *fruit;* met. the *result* of any conduct, whether good or evil.

καρποφορέω, ῶ, f. ήσω, (καρπὸς, φορέω = φέρω,) *to bear fruit.*

κατὰ, prep. gov. the genit. and accus. *down, down from, down upon;* with acc. *towards, opposite to, against.*

κατα-βαίνω, (aor. 2. ind. κατέβην, subj. καταβῶ, ῃς, ῇ, imper. κατάβηθι or κατάβα, καταβάτω, part. καταβὰς, βάντος,) *to go* or *come down, descend.*

κατ-άγνυμι, (f. κατάξω; aor. 1. κατέαξα; aor. 2. pass. κατεάγην, subj. κατεαγῶ, pl. ῶσι,) *to break down, quite break.*

κατ-άγω, (f. ξω, aor. 2. κατήγαγον,) *to bring down,* to bring to shore, as ship from the sea.

κατα-δέω, (aor. 1. κατέδησα,) *to bind down,* as the lips of a wound by bandaging.

κατα-δικάζω, (f. άσω,) to give δίκη, or judgment, against any one, *to condemn.*

κατά-κειμαι, (f. είσομαι,) *to lie down,* be recumbent, whether on a *bed,* as sick persons, or on a *couch,* at table.

κατα-κλᾶ'ω, ῶ, (f. *άσω,* aor. 1. *κατέκλασα,*) *to break down* into pieces, esp. cakes or loaves at a meal.

κατα-κλῖ'νω, (f. *ἴνῶ* ; aor. 1. *κατέκλῖνα,* imper. *κατακλίνον, ατε* : Pass. aor. 1. *κατεκλίθη,* inf. *κατα-κλιθῆναι,*) *to make to recline* at table. Mid. *to recline oneself* at table.

κατ-ακολουθέω, ῶ, (f. *ήσω,* aor. 1. *κατηκολούθησα,* part. *κατακολουθήσας, αντος,*) *to follow closely.*

κατα-κρῖ'νω, (f. *ἴνῶ* ; f. pass. *κατακριθήσομαι, ῃ, εται,*) *to give judgment against, to condemn.*

κατα-λείπω, (f. *ψω* ; aor. 2. *κατέλιπον,* part. *κατα-λιπὼν,*) *to leave behind, forsake, depart from.*

κατα-λῦ'ω, (f. *ύσω* ; aor. 1. *κατέλυσα,* subj. *κατα-λύσω,*) *to loosen down, pull down, destroy.* Hence Κατάλυμα, *ατος, τὸ, an inn,* or rather *a lodging,* esp. for the night, or on a journey where the horses are loosed for a bait.

κατα-μαρτυρέω, ῶ, (f. *ήσω,*) *to bear witness against, accuse* any one.

καταμόνας, adv. *apart, alone.*

κατ-αναθεματίζω, (f. *σω,*) *to curse against.*

καταπέτασμα, ατος, τὸ, (*καταπετάω,* to cover up,) *a covering* or *veil before* any thing ; with article, *the* Veil of the Temple.

κατα-πλέω, ῶ, (f. *εύσω,* aor. 1. *κατέπλευσα,*) *to make land at, come to shore* at any place.

κατ-αράομαι, ῶμαι, (aor. 1. *κατηρασάμην,*) *to curse, pronounce accursed.*

κατ-αρτίζω, (*ἄρτιος,* whole,) *to make whole,* to mend.

κατα-σκευάζω, (f. *άσω,*) *to fully prepare,* esp. to *form* a *road* for any one's progress.

κατα-στρέφω, (f. *ψω,* aor. 1. *κατέστρεψα,*) *to turn downwards, upturn, overturn.*

κατα-φάγειν, (part. *καταφαγὼν,*) *to eat up.*

κατα-φιλέω, ῶ, (f. *ήσω,* aor. 1. *κατεφίλησα,*) *to kiss affectionately.*

κατα-φρονέω, ῶ, (f. *ήσω,*) lit. *to think against,* i.e. to the disparagement of any one, to *despise* him.

κατα-ψῦ'χω, (f. *ξω*; aor. 1. *κατέψυξα*, subj. *κατα-ψύξω, ῃς,*) *to cool down*, quite cool.

κατέαξαν, 3. p. pl. aor. 1. ind.
κατεαγῶσιν, 3. p. pl. aor. 2. subj. } of *κατάγνυμι.*

κατέβαινε, 3. p. sing. impf.
κατέβη, 3. p. sing. aor. 2. } of *καταβαίνω.*

κατέδησε, 3. p. sing. aor. 1. of *καταδέω.*

κατέκειτο, 3. p. sing. impf. of *κατάκειμαι.*

κατεκρίθη, 3. p. sing. aor. 1. pass. of *κατακρίνω.*

κατένευσαν, 3. p. pl. aor. 1. of *κατανεύω.*

κατέπλευσαν, 3. p. pl. aor. 1. of *καταπλέω.*

κατ-έρχομαι, (aor. 2. *κατῆλθον*, part. *κατελθὼν,*) *to go down, go to.*

κατέστησαν, 3. p. pl.
κατέστησεν, 3. p. sing. } aor. 2. of *καταπλέω.*

κατεφρόνουν, 3. p. pl. impf. of *καταφρονέω.*

κατ-έχω, (f. *καθέξω*, aor. 2. *κατεῖχον,*) *to hold down* and fast, *to detain, retain.*

κατ-ηγορέω, (f. *ήσω*, aor. 1. *κατηγόρησα,*) (*κατὰ, ἀγορεύω,*) *to speak publicly against, to accuse.* Hence *Κατηγορία, ας, ἡ, accusation.*

κατ-ισχῡ'ω, (f. *ύσω,*) *to prevail against.*

κατ-οικέω, ῶ, (f. *ήσω*, aor. 1. *κατῴκησα,*) *to settle down* in a place, *to dwell* there, *to reside.*

κάτω, adv. (*κατὰ,*) *downwards, down*; compar. *κατωτέρω, lower* or *under.*

κατ-ῴκησε, 3. p. sing. aor. 1. of *κατοικέω.*

κεῖμαι, κεῖσαι, κεῖται, (f. *κείσομαι*, part. pres. *κείμενος,*) *to lie, be laid*, or set, to be laid *up, set apart.*

κειρία, ας, ἡ, a swathing-band to wrap round a dead body.

κεκλεισμένος, part. pf. pass. of *κλείω.*

κέκλικε, 3. p. sing. pf. act. of *κλίνω.*

κεκοιμημένος, part.
κεκοίμηται, 3. p. sing. } pf. pass. of *κοιμάω.*

κεκρυμμένος, part. pf. pass. of *κρύπτω.*

κελεύω, (f. *εύσω*, aor. 1. *ἐκέλευσα,*) *to order, direct.*

κεντυρίων, ωνος, ὁ, Lat. centurio, *a captain of* 100 *soldiers*, eq. to *ἑκατόνταρχος.*

κέραμος, ου, ὁ, an earthen tile for covering a r
κεράμιον, ου, τὸ, an earthen pitcher.
κεράτιον, ου, τὸ, (*κέρας,* a horn,) *the pod* (l
little horn) of the carob.
κερδαίνω, (f. *ανῶ* ; aor. 1. ind. *ἐκέρδησα,* subj
δήσω, ῃς, ῃ, part. *κερδήσας* : Mid. f. *κερδήσομαι,*
δος, gain,) *to gain, acquire as gain.*
κεφαλή, ῆς, ἡ, the head of men or animals.
κεχαριτωμένη, pf. pass. part. of *χαριτόω.*
κῆνσος, ου, ὁ, Latin *census, a tribute* paid e
a poll-tax.
κῆπος, ου, ὁ, a garden or *orchard.* Hence K
ρὸς, ου, ὁ, (*κῆπος, οὐρὸς,* keeper,) *a gardener.*
κηρίον, ου, τὸ, (*κηρὸς,* wax,) *a honeycomb.*
κηρύσσω, (f. *ξω* ; aor. 1. *ἐκήρυξα,* imper. *κή*
ατε : Pass. aor. 1. inf. *κηρυχθῆναι,*) (*κήρυξ,* a
to proclaim, announce publicly, esp. as said
Gospel message, *to preach, teach.*
κινέω, ῶ, (f. *ήσω,*) *to move, wag about,* as in sh
the head.
κλάδος, ου, ὁ, (*κλάω,* to break off,) *a branch*
from a tree.
κλαίω, (part. *κλαίων, ουσα, ον,* f. *κλαύσω,*) *to*
wail, bewail.
κλάσις, εως, ἡ (*κλάω,*) *a breaking* [of bread].
κλάσμα, ατος, τὸ, a fragment of bread, in br
it up for eating.
κλάω, ῶ, (f. *άσω* ; aor. 1. *ἔκλασε,* part. *κλάσα*
break, esp. *bread* for distribution at a meal ; esp
of the *typical* breaking of bread in the Lord's S
κλεῖς, κλειδὸς, ἡ, (accus. pl. *κλεῖς,* contr. for
δας,) *a key.*
κλείω, (f. *σω,* aor. 1. part. *κλείσας* : Pass.
κλεισμαι, aor. 1. *ἐκλείσθην,*) *to shut,* esp. *a door*
κλέπτω, (f. *ψω* ; aor. 1. *ἔκλεψα,* subj. *κλέψ*
steal ; also, *to carry off by stealth.*
κληθήσεται, 3. p. f. ind. } pass. of v. *καλέομ*
κληθῆναι, aor. 1. inf. }
κληρονομέω, ῶ, f. *ήσω,* (*κληρόνομος,* an heir, f

ρος, νέμω,) *to inherit, acquire and possess* by inheritance; esp. said of the kingdom of heaven, the Gospel blessings and privileges.

κλῆρος, ου, ὁ, (*κλάω,* to break,) *a bit* of stone or wood, used as a *lot,* or *die* in determining chances: so *κλῆρον βάλλειν, to cast lots.*

κλίνας, part. aor. 1. of *κλίνω.*

κλίνη, ης, ἡ, (*κλίνω,* to recline,) *a couch, bed;* also, a kind of *stretcher* on which the sick were placed for removal. Hence *Κλινίδιον, ου, τὸ, a little couch.*

κλίνω, (f. *ἴνῶ*; aor. 1. *ἔκλινα,* part. *κλίνας*; pf. *κέκλικα,*) *to bend, incline,* or *recline,* esp. as said of the *head;* also, *to decline,* as said of the *day.*

κλωμένον, part. pr. pass. contr. fr. *κλαόμενον,* fr. *κλάω.*

κοιλία, ας, ἡ, (*κοῖλος,* hollow,) *the belly, the stomach, the womb.*

κοιμάομαι, ῶμαι, (part. *κοιμωμένος*; f. *ήσομαι*; pf. *κεκοίμημαι,* part. *κεκοιμημένος,*) in pres. *to fall asleep;* in pf. pass. *to have fallen asleep,* and met. *to be dead.*

κόκκινος, η, ον, adj. *crimson.*

κόλασις, εως, ἡ, (*κολάζω,* to punish,) *punishment.*

κολαφίζω, f. *ίσω,* (*κόλαφος,* a buffet,) *to buffet.*

κολλάω, ῶ, (f. *ήσω,*) *to join together.* Mid. *κολλάομαι,* (aor. 1. pass. in mid. sense, *ἐκολλήθην,*) *to join oneself to, engage* with as an employer.

κόλπος, ου, ὁ, the bosom.

κομίζομαι, (mid. v. of *κομίζω,* aor. 1. *ἐκομισάμην,*) *to take to oneself, acquire, obtain.*

κομψότερον, (adv. compar. of *κόμψως,* well,) found in the phrase *κ. ἔχειν* = Lat. *se melius habere, to become better.*

κοπάζω, f. *άσω,* (*κόπος,*) pr. *to be weary of toil,* and *cease* from it; gen. *to cease* from any thing; fig. *to be still.*

κοπιάω, ῶ, (f. *άσω*; aor. 1. *ἐκοπίασα,* part. *κοπιάσας, αντος,*) *to be weary* from labour; also, *to toil unto weariness, to work hard;* met. to be *weary in mind.*

κόπος, ου, ὁ, (*κόπτω,* to beat down,) *severe toil,* by which the strength is beaten down.

κοράσιον, ου, τὸ, (dimin. of *κόρη,*) *a little girl.*

κόσμος, ου, ὁ, order, orderly arrangement, the world.

κουστωδία, ας, ἡ, Lat. *custodia,* a *guard,* a detachment of soldiers to stand guard at any place.

κράββατος, ου, ὁ, a small couch or *stretcher,* on which to convey sick persons.

κράζω, (f. *κράξω*; aor. 1. *ἔκραξα,* part. *κράξας, αντος*; pf. *κέκρᾱκα,*) *to cry out, vociferate.*

κρατέω, ῶ, (f. *ήσω*; aor. 1. *ἐκράτησα,* inf. *κρατῆσαι,* part. *κρατήσας,* imper. *κράτησον, ατε*; subj. pres. *κρατῶ, κρατῆτε*; pf. pass. *κεκράτημαι, κεκράτηνται,*) in Act. *to hold, hold fast, to master;* in Pass. *to be held fast, hindered.*

κραυγάζω, (f. *άσω,*) *to cry out, vociferate.*

κρεμάω, ῶ, or *κρεμαννύμι,* (f. *κρεμάσω,*) *to hang, suspend:* Pass. or Mid. *κρεμάομαι,* (aor. 1. pass. *ἐκρεμάσθην,* part. *θεὶς, θεντός,*) *to be suspended, to hang from.*

κριθήσεσθε, 1. p. pl. fut. pass. of *κρίνω.*

κρίμα, ατος, τὸ, (*κρίνω,* to judge,) *judgment, sentence* passed, *condemnation.*

κρίνω, ἴνῶ, ἔκρῖνα, to sit in judgment, to judge; to decide, determine; to pass judgment upon, to condemn. Hence *Κρίσις, εως, ἡ, judgment,* the act of judging; the judgment, or *sentence,* pronounced, esp. *condemnation.*

κρύπτω, (f. *ψω,* aor. 1. *ἔκρυψα,* pf. pass. *κέκρυμμαι,* part. *κεκρυμμένος,*) *to cover up, hide, conceal.*

κτάομαι, ῶμαι, (f. *ήσομαι,* pf. *κέκτημαι,*) dep. mid. *to get for oneself, acquire, possess.* Hence *Κτῆμα, ατος, τὸ, a possession,* or *property.*

κτῆνος, εος, τὸ, a beast of burden.

κτίσις, εως, ἡ, (*κτίζω,* to create,) for *κτίσμα, a creature. πᾶσα ἡ κτίσις,* 'all creation,' i. e. the *rational* creation, *mankind.*

κύκλος, ου, ὁ, a circle, or *circuit.* Hence adv. *Κύκλῳ, around.*

κῦμα, ατος, τὸ, (κύω, to swell,) *a billow*, swelling wave.

κύ῾ριος, ου, ὁ, (κῦρος, power, authority,) *a master, owner*; a *supreme* master, *sovereign* Lord; *the* LORD, meaning GOD (the Lord Jehovah), and the Son of God, Jesus Christ.

κύων, κυνὸς, ὁ and ἡ, *a dog*.

κωλύ῾ω, (f. ύ῾σω, aor. 1. ἐκώλυσα,) *to hinder, prevent*.

κώμη, ης, ἡ, *a village*, as opp. to a town.

κωφὸς, ἡ, ὸν, *deaf* or *dumb*, or both.

Λ.

λάβετε, 2. p. pl. imper. } of ἔλαβον, aor. 2. of λαμβάνω.
λαβὼν, part. }

λάθρα, (λαθεῖν, fr. λανθάνω, to be hid,) adv. *secretly, privately*.

λαῖλαψ, απος, ἡ, *a whirlwind, hurricane*.

λαλέω, ῶ, (f. ήσω; aor. 1. ἐλάλησα: Pass. aor. 1. ἐλαλήθην,) *to speak, talk, converse; to declare, announce; to preach*, &c. Hence Λαλία, *as*, ἡ, *speech, talk*.

λαμβάνω, (f. λήψομαι; aor. 2. ἔλαβον, part. λαβὼν; pf. εἴληφα,) *to take, take hold of, catch; to receive, obtain, use; to embrace*.

λάμπω, (f. ψω, aor. 1. ἔλαμψα,) *to shine, be radiant*. Hence Λαμπὰς, *άδος*, ἡ, *a torch*; and Λαμπρὸς, ὰ, ὸν, *radiant, glittering*, as said of raiment. Adv. Λαμπρῶς, *sumptuously*.

λαξευτὸς, ἡ, ὸν, (λαξεύω, to hew, from λᾶς, a rock, and ξέω, to hew,) lit. *rock-hewn*, hewn in the rock.

Λαὸς, οῦ, ὁ, *a people* or *nation*; with art. ὁ, *the people* at large, as opp. to the governing few.

λέγω, (f. λέξω, aor. 1. ἔλεξα,) *to speak, say, discourse; to bid, direct*.

λείπω, (f. λείψω,) *to leave, leave off; to lack* or *be wanting*.

λελυμένος, ον, part. pf. pass. of λύω.

λεπρὸς, οῦ, ὁ, (λέπος, a scale,) *a leper*, one af-

fected with leprosy (in which disease the skin becomes scaly). Hence Λέπρα, ας, ἡ, *the leprosy.*

λευκὸς, ἡ, ὸν, (λεύσσω, to shine,) *shining, white.*

λῆρος, ου, ὁ, *a tale, idle gossip.*

λῃστὴς, οῦ, ὁ, (ληΐζομαι, to plunder,) *a robber,* like our *highwayman;* also, *a freebooter.*

λίαν, adv. *very much, exceedingly.*

λιβανὸς, οῦ, ὁ, *frankincense.*

λίθος, ου, ὁ, *a stone.* Hence adj. Λίθινος, η, ον, *made of stone.*

λίμνη, ης, ἡ, *a pool, a lake.*

λῖμὸς, οῦ, ὁ, (λείπω, to fail, lack,) *famine.*

λίτρα, ας, ἡ, Lat. *libra, a pound* in *weight.*

λογίζομαι, (f. ἰσομαι,) dep. mid. *to reckon up, to number; to reason:* Pass. aor. 1. ἐλογίσθην, '*was numbered* or *reckoned.*'

λόγος, ου, ὁ, (λέγω, to speak,) *speech, utterance; a word spoken, discourse; a saying* or *declaration, talk, report; a reckoning* or *account given.*

λόγχη, ης, ἡ, *a lance* or *spear.*

λοιπὸς, ἡ, ὸν, (λέλοιπα, pf. mid. of λείπω,) *remaining.* οἱ λ., *the rest.*

λυπέω, ῶ, f. ήσω, (λύπη, grief,) *to grieve, afflict.* Pass. λυπέομαι, οῦμαι, (part. λυπούμενος, aor. 1. ἐλυπήθην,) *to be grieved, to be sorrowful.*

λύσατε, 2. p. pl. imper. } aor. 1. of λύω.
λύσῃς, 2. p. sing. subj. }

λυτρόω, ῶ, f. ώσω, (λύτρον, a ransom,) and Mid. λυτρόομαι, οῦμαι, inf. οῦσθαι, *to ransom, redeem.*

λύω, (f. ὕσω; aor. 1. ind. ἔλῦσα, inf, λῦσαι, imper. λύσατε, part. λύσας, αντος,) *to loose, untie* what is tied or bound.

M.

μάγος, ου, ὁ, *a magus,* or wise man from the East.

μαθητὴς, οῦ, ὁ, (μανθάνω, to learn,) *a disciple, scholar,* esp. said of the seventy disciples. Hence

Μαθητεύω, (f. εύσω; aor. 1. ἐμαθήτευσα, imper. μαθήτευσον, μαθητεύσατε,) *to make disciples of.*

μακάριος, α, ον, *happy, blessed* of God, and approved by Him.

μακρὰν, adv. from μακρὸς, long. (for phrase διὰ μακρὰν ὁδὸν,) *a long way off, far off.*

μακρόθεν, adv. *from afar, at a distance.*

μακροθυμέω, ῶ, (f. ήσω, aor. 1. imper. μακροθύμησον,) *to be long-suffering.*

μακρὸς, ὰ, ὸν, *long;* both of Space, *far off;* and Time, *length.*

μαλακία, ας, ἡ, (μαλακὸς, languid,) *a disease* of body, such as produces great *languor.*

μᾶλλον, adv. (comp. of μάλα, very,) *more, rather.*

μανθάνω, (f. μαθήσομαι, aor. 2. ἔμαθον,) *to learn.*

μάρτυς, υρος, ὁ, *a witness.* Whence **Μαρτυρέω**, ῶ, (f. ήσω, aor. 1. ἐμαρτύρησα, pf. in pres. sense, μεμαρτύρηκα,) *to be a witness, bear witness, testify.* Hence **Μαρτυρία**, ας, ἡ, *the testimony* borne, whether judicial or personal; also **Μαρτύριον**, ου, τὸ, *a proof,* in evidence of any thing.

μαστιγόω, ῶ, f. ώσω, (μάστιξ, ῖγος, ἡ, a whip,) *to scourge.*

μέγας, μεγάλη, μέγα, *great, large, considerable.* Comp. μείζων, ονος, *greater.* Superl. μέγιστος, *greatest.*

μεθ-ερμηνεύω, (f. εύσω,) *to translate* from one language to another.

μεθ-ίστημι, (aor. 1. pass. μεθεστάθην, subj. μεταστα θῶ,) *to change any one's standing, to remove.*

μεθυσθῶσι, 3. p. sing. aor. 1. subj. of μεθύσκω.

μεῖνον, 2. p. imper. } aor. 1. of μένω.
μεῖναι, infin. }

μέλει, (impf. ἔμελε, f. μελήσει,) impers. foll. by dat. of pers. *It is for care* or *concern* to any one.

μέλι, ιτος, τὸ, *honey.* Hence adj. **Μελίσσιος**, ον, *made of bees, bee-comb.*

μέλλω, (impf. ἤμελλον or ἔμελλον, f. ήσω,) *to be about to do* or *suffer* any thing, *to be on the point of, to fully purpose.*

μεμιγμένον, part. pf. pass. of *μίγνυμι*.

μεμνηστευμένην, and *-η*, acc. and dat. of *μεμνηστευμένος*, part. pf. pass. of *μνηστεύομαι*.

μὲν, conj. *indeed, truly*; oft. foll. by *δὲ*, *but*.

μένω, (f. *μενῶ*, aor. 1. *ἔμεινα*,) *to remain, continue, abide* in any place, state, or condition.

μερὶς, *ἴδος*, *ἡ*, *a part* or portion. Hence Μερίζω, (f. *ἰσω*,) *to part, divide*, any thing among ourselves. Whence Μεριστὴς, *οῦ*, *ὁ*, *a divider, distributor, apportioner*; and Μέριμνα, *ας*, *ἡ*, *anxious care*, so called as *dividing* and *distracting* the mind. Whence v. Μεριμνάω, *ῶ*, (f. *ήσω*,) *to be anxious* or troubled, to take anxious care.

μέρος, *εος*, *τὸ*, *ἡ*, *a portion* or *part, a district*.

μέσος, *η*, *ον*, *middle, midst*. Chiefly used in the phrases, *τὸ μέσον*, *the middle part*; *ἐν μέσῳ*, *in the middle*; *εἰς μέσον*, *into the middle*; and *διὰ μέσου*, *through the middle*.

μεστὸς, *ὴ*, *ὸν*, *quite full*.

μετὰ, prep. governing genit. and accus. With genit. *amidst, with, among*; with accus. *after*. In Compos. it denotes *fellowship* or *proximity*; also, *change*, esp. of place.

μετα-βαίνω, *to go from one place* to another.

μετ-αίρω, (f. *αρῶ*,) *to take oneself away, depart*.

μετα-μέλομαι, (aor. 1. *μετεμελήθην*, part. *ηθεὶς*, *to change one's mind, repent*.

μετα-μορφόω, *ῶ*, f. *ώσω*, (*μετὰ*, change, *μορφὴ*, form,) *to transform, transfigure*. Pass. *μεταμορφοῦσθαι*, (aor. 1. *μετεμορφώθη*,) *to be transfigured*.

μετα-νοέω, *ῶ*, (f. *ήσω*, aor. 1. *μετένοησα*,) (*μετὰ*, after, *νοῦς*, mind,) *to take after-thought, to repent, be sorry* for what one has done amiss, with purpose to reform. Hence Μετάνοια, *ας*, *ἡ*, *repentance, sorrow for sin*, accompanied by purpose of reformation.

μεταξὺ, prep. governing the genit. *between*.

μετασταθῶ, 1. p. pl. sing. aor. 1. pass. of *μεθίστημι*.

μετεμορφώθη, 3. p. sing. aor. 1. pass. *μεταμορφόω*.

μέτοχος, ου, ὁ, (*μετέχω,* to partake,) *a partner.*

μέτρον, ου, τὸ, a measure of capacity; whence *μετρέω, ῶ,* (f. *ήσω,*) *to measure* or *mete out.*

μέχρι, (or before a vowel, *μέχρις,*) prep. *until.*

μή, negat. particle, *not.* Found with *γε* in the form *εἰ δὲ μήγε, if not,* or *otherwise, indeed.*

μηδὲ, conj. *neither;* or, after a preceding *μηδὲ,* in continued negation, *nor.*

μηδεὶς, μηδεμία, μηδὲν, not even one, no one.

μηκέτι, adv. (*μή, ἔτι,*) *no more, no further, no longer.*

μήν, particle of affirmation, *yea, assuredly.*

μήποτε, negat. particle, *not ever, never;* as conj. foll. by subj. mood, *lest, perhaps, whether.*

μήτε, neither, not even. In continued negation, *neither — nor.*

μήτηρ, τέρος, contr. *τρὸς, ἡ, a mother.*

μίγμα, ατος, τό, (*μίγνυμι,*) *a mixture* or *compound.*

μικρὸς, ὰ, ὸν, little, small. Comp. *μικρότερος, less, smaller.* Superl. *μικρότατος, least.*

μιμνήσκομαι, dep. mid. (f. *μνήσομαι;* pf. pass. *μέμνημαι,* part. *μεμνημένος;* aor. 1. *ἐμνήσθην,* imper. *μνήσθητι,*) *to call to one's mind, remember.*

μισέω, ῶ, (f. *ήσω,*) *to hate, detest;* pass. *to be odious, hateful.*

μισθὸς, οῦ, ὁ, hire, wages, retribution.

μνᾶ, ᾶς, ἡ, Lat. *mina,* a coin = 100 drachmæ, i.e. the 60th part of a talent.

μνῆμα, ατος, τὸ, or *μνημεῖον, ου, τὸ,* (*μιμνήσκω,* to remember,) lit. 'a memorial,' *a sepulchral* monument, *a tomb.*

μνήσθητι, 2. p. sing. imperf. *μιμνήσκω.*

μνηστεύομαι, (f. *εύσομαι,* part. aor. 1. *μνηστευθεὶς, έντος,* part. pf. pass. *μεμνηστευμένος, η, ον,*) *to be asked in marriage, to be betrothed.*

μοιχεύω, (f. *εύσω,*) *to commit adultery.*

μοιχὸς, οῦ, ὁ, an adulterer.

μονογενὴς, ὲς, ὲος οῦς, ὁ and *ἡ,* adj. (*μόνος,* only, *γένος,* offspring,) *only-born, only,* as said of a child.

μόνος, η, ον, adj. *only, alone;* adv. *μόνον, only.*
μορφὴ, ῆς, ἡ, form, shape.
μόσχος, ου, ὁ, a young bullock, a calf.
μύρον, ου, τὸ, myrrh, or its juice, as an aromatic unguent.
μωρὸς, ὰ, ὸν, foolish.

N.

ναὸς, οῦ, ὁ, (*ναίω,* to dwell,) the *dwelling* of a God, a *temple; ὁ ν.,* the *temple at Jerusalem.*
νεκρὸς, ὰ, ὸν, pr. adj. (*νέκυς,* a corpse,) *dead;* also subst. *ὁ νεκρὸς, οῦ, a dead body.*
νέος, α, ον, new, young, youthful. Compar. *νεώτερος, younger.* Superl. *νεώτατος, youngest.*
νεότης, ητος, ἡ, youth.
νεφέλη, ης, ἡ, a cloud.
νῆστις, ιος, ὁ and *ἡ,* adj. (*νη,* not, *ἐσθίω,* to eat,) *non-eating, fasting;* whence *Νηστεύω,* (f. *εύσω,* part. aor. 1. *νηστεύσας,*) *to fast.*
νίπτω, (f. *νίψω,* aor. 1. *ἔνιψα,*) *to wash* the body, or some part thereof. Mid. *νίψασθαι, to wash oneself.*
νομικὸς, ἡ, ὸν, (*νόμος,* law,) *a teacher of the Mosaic law,* eq. to *νομοδιδάσκαλος.*
νόμισμα, ατος, τὸ, current coin.
νόμος, ου, ὁ, the Law of Moses, i.e. the body of laws, ordinances, and institutions, whether ceremonial or moral, contained in the Old Test., esp. the Pentateuch.
νόσος, ου, ὁ, disease, sickness.
νόος contr. *νοῦς,* gen. *νόου νοῦ, ὁ, the mind* or *understanding.*
νουνεχῶς, adv. (*νουνεχὴς,* having understanding,) *understandingly, wisely.*
νῦν, adv. of Time, 1. present, *now;* immediately past, *just now:* 2. future, (just at hand,) *even now.*
νὺξ, νυκτὸς, ἡ, Lat. *nox, the night.* In specifical *use of* Time with gen. *νυκτὸς,* or *διὰ νυκτὸς, by night;*

or with accus. marking Time, *how long;* accus. pl. *νύκτας, during the night.*

νύσσω, (f. *νύξω,* aor. 1. *ἔνυξα,*) *to prick, pierce.*

Ξ.

ξηραίνω, (fr. *ξηρὸς,* dry,) (f. *ανῶ*: Pass. pf. *ἐξήραμμαι, ἐξήρανται*; aor. 1. *ἐξηράνθη,* part. *ξηρανθεὶς,*) *to parch up, dry up;* Pass. *to become dry, wither.*

ξύλον, ου, τὸ, a club or *staff.*

Ο.

ὁ, ἡ, τὸ, the defin. art. *the.*

ὅδε, ἥδε, τόδε, demonstr. pron. *this, that.*

ὀγδοήκοντα, numer. indecl. *eighty.*

ὁδὸς, οῦ, ὁ, a road, way, path. Hence *ὁδεύω, to travel.*

ὀδυνάομαι, ῶμαι, 2. p. *ὀδυνᾶσαι,* (*ὀδύνη,* a pricking pain, a pang,) *to be grievously pained.*

ὄζω, (f. *ὄσω,*) *to stink.*

ὅθεν, relat. adv. *whence,* also *wherefore.*

ὀθόνιον, ου, τὸ, (dimin. fr. *ὀθόνη,* a linen cloth,) *a strip of cloth, a bandage,* such as those with which corpses were swathed for burial.

οἶδα, 1. p. sing.
οἶδε, 3. p. sing.
οἴδαμεν, 1. p. pl.
οἴδατε, 3. p. pl.
} of *εἶδον.*

οἰκία, ας, ἡ, a house, habitation.

οἰκοδεσπότης, ου, ὁ, the master of a house.

οἰκοδομέω, ῶ, (*οἰκόδομος,* a builder,) (f. *ήσω,* aor. 1. *ᾠκοδόμησα,*) *to build a house,* and gen. *to build, erect, construct* any thing.

οἰκόνομος, ου, (*οἶκος, νέμω,* to apportion out, to manage,) *a house-* or *estate-manager, steward.* Whence *Οἰκονομία, ας, ἡ, the office of οἰκόνομος.*

οἶκος, ου, ὁ, a house, a dwelling; a household, or *family.*

οἰκουμένη, ης, ἡ, (fr. part. pass. pres. of *οἰκέω,* to inhabit,) lit. by ellips. of *γῆ,* the inhabited and cultivated world, answering to *the Roman empire.*

οἶνος, ου, ὁ, wine.

οἷος, α, ον, qualis, of *what kind,* sort, or manner?

ὀκτὼ, οἱ, αἱ, τὰ, card. numb. indecl. *eight.*

ὁλοκαύτωμα, ατος, τὸ, a holocaust, whole burnt-offering.

ὅλος, η, ον, adj. *whole;* with art. *the whole, all,* &c. *every one.*

ὁμιλέω, ῶ, (*ὅμιλος,* discourse,) *to converse with.*

ὄμνυμι or *ὀμνύω,* aor. 1. *ὤμοσα, to swear, make oath take oath, swear by,* any thing or person.

ὅμοιος, οία, οιον, like, resembling. Hence adv. *Ὁμοίως, in like manner;* and v. *Ὁμοιόω,* (f. *ώσω,*) *to make like, to liken.* Pass. *ὁμοίομαι* (f. *ώσομαι, θήσομαι,* aor. 1. imper. *ὁμοιώθητι,*) *to be likened, to be like.*

ὁμολογέω, ῶ, (f. *ήσω,* aor. 1. *ὡμολόγησα,*) *to confess, admit, to profess, acknowledge, publicly.*

ὄναρ, τὸ, indecl. *a dream.* *Κατ' ὄναρ, by dream.*

ὀνειδίζω, (*ὄνειδος,* a reproach,) (f. *ίσω,* aor. 1. *ὠνείδισα,*) *to defame, revile.*

ὄνομα, ατος, τὸ, a name, the name of any one; also, his *character, authority,* or *dignity.* Hence *Ὀνομάζω,* (f. *σω,* aor. 1. *ὠνόμασα,*) *to name* or *call.*

ὄνος, ου, ὁ and *ἡ, an ass.*

ὄντως, adv. (*ὤν, ὄντος,*) *really, truly.*

ὄξος, εος ους, τὸ, Lat. *posca,* a thin sharp wine, which, mingled with myrrh, was given to crucified persons for the purpose of rendering them less sensible to the pain.

ὄπισθεν, adv. with genit. *behind* any one.

ὀπίσω, adv. (*ὄπις,* the rear,) *behind, back, backwards;* prep. with genit. *after, following.*

ὅπλον, ου, τὸ, only in pl. *τὰ ὅπλα, arms* for war, offensive and defensive.

ὅπου, adv. *where, in what place.*

ὀπτασία, ας, ἡ, (ὀπτάζω, to view,) *a vision*, i.e. a visible appearance.

ὄπτομαι, (f. ὄψομαι: Pass. f. ὀφθήσομαι, aor. 1. ὤφθην,) dep. *to see.*

ὀπτὸς, ὸν, adj. *broiled, roasted.*

ὅπως, 1. relat. adv. *in what manner, how*; 2. Conj. *so that, that.*

ὁμοῦ, adv. (ὁμὸς,) *together.*

ὁράω, (f. ὄψομαι, pf. ἑώρακα,) Prop. *to see, perceive* with the eyes, *discern; to look upon, contemplate.* Fig. *to see* or *note* with the mind's eye, *to perceive, observe, to look to*, a thing, esp. in the phrases ὅρα, see, or mind; ὅρα μὴ, foll. by subj. aor. *beware lest; σὺ ὄψει*, or *ὑμεῖς ὄψεσθε, that is your concern.* Hence Ὅραμα, ατος, τὸ, *something seen*, a *sight*, or spectacle.

ὀργὴ, ῆς, ἡ, *indignation, wrath, anger.* Hence Ὀργίζομαι, (aor. 1. ὠργίσθην, part. ὀργισθεὶς,) *to be provoked* or *angry.*

ὄρθρος, ου, ὁ, *the day-break.* Whence adj. Ὀρθρινὸς, *out early* in the morning.

ὀρθῶς, (ὀρθὸς, right,) *rightly, correctly.*

ὅριον, ου, τὸ, pl. ὅρια, τὰ, *the borders*, or *frontiers*, of a country.

ὅρκος, ου, ὁ, *an oath.* Hence Ὁρκίζω, (f. ίσω,) *to put any one to his oath*, make him swear, *adjure him.*

ὄρος, εος ους, τὸ, *a mountain* or *hill.*

ὅς, ἥ, ὅ, gen. οὗ, ἧς, οὗ, relat. pron. *who, which, what, that.*

ὅσος, η, ον, relat. pron. correlative to τόσος, (= Lat. *tantus, quantus*,) of Time, *how long*, as long as; of Quantity, or Number, *how much, how many.*

ὀστέον, ου, τὸ, *a bone.*

ὅστις, ἥτις, ὅ,τι, comp. relat. pron. (ὅς, strengthened by τις,) 1. in prop. rel. sense, *one who*, some one who, whoever; 2. *every one who.*

ὀσφὺς, ύος, ἡ, *the loin*, or small of the back: pl. *αἱ ὀσφύες, the loins.*

ὅταν, adv. *when.*

ὅτε, adv. *when.*

ὅτι, conjunct. demonstr. and causal, (like Eng. *that*,) *that*, *because*.

οὗ, adv. *where*.

οὐ, also οὐκ, or οὐχ, before a vowel,) adv. *not*, *nay*, *no*.

οὐδὲ, conjunct. *neither*, *nor*.

οὐδεὶς, οὐδεμία, οὐδὲν, (οὐδε, εἷς, not even one,) *no one*, nothing at all.

οὐδέποτε, adv. (οὐδὲ, ποτὲ,) *not ever*, *never*.

οὐδέπω, adv. *not yet*, *never*.

οὐκέτι, adv. *no more*, *no longer*.

οὖν, conjunct. lit. *thereupon*, i. e. *now*, *then*, *therefore*.

οὔπω, adv. *not yet*.

οὐρανὸς, οῦ, ὁ, *heaven*; οἱ οὐρανοὶ, *the heavens*, the firmament; also, *the sky*. Hence adj. Οὐράνιος, ία, ιον, *heavenly*.

οὖς, ὠτὸς, τὸ, *an ear*. Τὰ ὦτα, *the ears*.

οὐσία, ας, ἡ, (οὖσα, part. pr. fem. οὖσα, of εἰμὶ,) *substance*, *property*.

οὔτε, conjunct. *neither*.

οὗτος, αὕτη, τοῦτο, pron. demonstr. *this*, *that*. Hence Οὕτως, adv. *in this manner*, *so*, *thus*.

οὐχὶ, adv. (strengthened form of οὐ,) *not at all*, *by no means*.

ὀφείλω, (impf. ὤφειλον, f. ήσω: Pass. ὀφείλομαι, part. ὁμενον,) *to owe*, *be indebted*. Whence Ὀφειλέτης, ου, ὁ, *a debtor*; Ὀφειλὴ, ῆς, ἡ, *a debt*; and Ὀφείλημα, ατος, τὸ, *a debt*, *a trespass*.

ὀφθαλμὸς, οῦ, ὁ, (ὀφθεὶς, aor. 1. of ὄπτομαι, to see,) pr. 'the organ by which any thing *is seen*.' the *eye*: fig. the *mind's* eye, the faculty of perceiving and understanding.

ὀφθέντες, part. aor. 1. of ὄπτομαι.

ὄφις, εως, ὁ, *a serpent*.

ὄχλος, ου, ὁ, *a crowd*, a multitude, *a tumult*; pl. οἱ ὄχλοι, *multitudes*.

ὀψάριον, ου, τὸ, *fish*.

ὀψὲ, adv. *late in the day*, *late in the evening*. Hence adj. Ὄψιος, ία, ιον, *late*.

ὄψει, 2. p. sing.
ὄψεται, 3. p. sing. } f. ind. of *ὄπτομαι*. See *ὁράω*.
ὄψονται, 3. p. pl.
ὄψις, εως, ἡ, (*ὄψομαι*,) *the visage, face, countenance.*

Π.

παγὶς, ίδος, ἡ, a trap or snare. Whence *Παγιδεύω*, (f. *σω*,) *to entrap, ensnare.*

παθεῖν, aor. 2. inf. of *πάσχειν*.

παιδεύω, fr. *παῖς*, a child, (f. *εύσω*, aor. 1. *ἐπαίδευσα*,) pr. *to train up* and *discipline* a child; also, *to correct, chastise.*

παιδίον, ου, τὸ, (dimin. of *παῖς*,) *a little child, a lad*, a term of affection.

παιδίσκη, ης, ἡ, a girl, maiden; maid-servant.

παῖς, παιδὸς, ὁ, ἡ, a child, whether male or female; *a servant.*

παίω, (f. *σω*; aor. 1. *ἔπαισα*, part. *παίσας*,) *to strike with the fist*, or a rod, &c.

πάλιν, adv. *back, back again, again, once more, further-more.*

παμπληθεὶ, (*παμπληθὴς*,) adv. lit. '*the whole multitude* together,' all together.

πανδοχεῖον, ου, τὸ, an inn, the Eastern *khan*, or lodging-house for travellers. Whence *Πανδοχεὺς, έως, ὁ, the keeper of such an inn.*

πανουργία, ας, ἡ, (*πανοῦργος*, crafty, evil,) *craftiness, malicious purpose.*

πανταχοῦ, adv. (*πᾶς*, all,) *in all places, every where.*

πανταχόθεν, or *παντόθεν, from all sides, from every quarter.*

παρὰ, prep. gov. the genit. dat. and accus., *by, near by.* With gen. *from*; with dat. *by, at*; with accus. *along, beyond.*

παρα-βιάζομαι, (f. *σομαι*, aor. 1. *παρεβιασάμην, ατο*,) dep. mid. *to compel*; also, *to constrain by much entreaty.*

παραβολή, ῆς, ἡ, (παραβάλλω, to place side by side; hence, to compare,) *a comparison*, or *similitude; parable.*

παρ-αγγέλλω, (f. ελῶ; aor. 1. παρήγγειλα, part. παραγγείλας,) *to direct by message*; gen. *to charge, command.*

παρα-γίνομαι, (f. γενήσομαι, aor. 2. παρεγενόμην,) pr. *to come* or *go near*; gen. *to repair, to go to* a place, or person.

παρ-άγω, (f. άξω, part. παράγων, οντος,) *to pass by, pass along.*

παραδεδώκεισαν, 3. p. pl. plpf. of παραδίδωμι.

παραδειγματίζω, (παράδειγμα, an example,) (f. ίσω, aor. 1. inf. ίσαι,) *to make an example of* by punishing ignominiously.

παρα-δέχομαι, (f. ξομαι,) dep. mid. *to take to, admit to oneself, embrace.*

παράδεισος, ου, ὁ, *the intermediate state* of departed souls.

παρα-δίδωμι, (f. δώσω, aor. 2. part. παραδοὺς,) *to give to, deliver up*, any pers. or thing *to* another; either, for good, to *take care of*; or, for evil, to *persecute* or *destroy*, or *to punish.*

παράδοξος, ον, ὁ and ἡ, (adj. for the phrase παρὰ δόξαν, lit. beyond all expectation,) *wonderful*, passing strange.

παραδοθῆναι, inf. aor. 1.
παραδοθήσεται, 3. p. sing. f. ind. pass.
παραδώσει, 3. p. sing. f. ind. act.
παραδοὺς, part. aor. 1.
} of παραδίδωμι.

παραθήσομαι, 1. p. sing. f. mid. of παρατίθημι.

παρα-κύπτω, (f. ψω; aor. 1. παρέκυψα, part. ψας, ασα, αν,) *to stoop down to*, in order *to look at.*

παρα-λαμβάνω, (f. λήψομαι; aor. 2. παρέλαβον, part. παραλαβὼν, όντος, inf. παραλαβεῖν,) *to take to* oneself, *carry away, to take as companions.*

παρα-λύω, (f. ύσω,) pr. '*to loosen by the side*,' *disjoin*; also, in a medical sense, *to disable at the side, as in paralysis.* Whence ὁ Παραλελυμένος, and Παραλυτικὸς, *a paralytic*, apoplectic person.

παρα-πορεύομαι, (f. σομαι,) *to go*, or *pass by* or *along*.

παράπτωμα, ατος, τὸ, (παραπίπτω, to stumble,) *a slip, lapse, error, fault*.

παρασκευή, ῆς, ἡ, *the preparation* for the *Sabbath*, which was made on the eve of the Sabbath.

παραστῆσαι, aor. 1. ind. act. of παρίστημι.

παρα-τηρέω, ῶ, (f. ήσω, aor. 1. παρετήρησα,) *to watch narrowly* any one's actions, or words of any one, with sinister intent.

παρα-τίθημι, (f. παραθήσω,) *to place by* or *near*, *to sit before*; also, *to propound*, deliver, as a teacher does instruction. Mid. *to give in charge, commit, intrust*. Pass. παρατίθεσθαι, έμενος, *to be set before* as food.

παρα-φέρω, aor. 2. παρήνεγκον, pr. *to carry by*, or past; met. to cause so to pass by one, as *not to befal*.

παραχρῆμα, adv. *immediately*.

παρεβιάσαντο, 3. p. pl. aor. 1. of παραβιάζεσθαι.

παρεγένοντο, 3. p. pl. aor. 2. of παραγίνομαι.

παρέδωκε, 3. p. sing.
παρεδώκαμεν, 1. p. pl.
παρέδωκαν, 3. p. pl.
} aor. 1. of παραδίδωμι.

πάρει, 2. p. pr. ind. of πάρειμι, *to be at*.

παρειστήκεισαν, 3. p. pl. plpf. of παρίστημι.

παρεκάλει, 3. p. sing. impf.
παρεκάλεσας, 2. p. sing. aor. 1.
} of παρακαλέω, ῶ.

παρέκυψε, 3. p. sing. aor. 1. of παρακύπτω.

παρέλαβε, 3. p. sing. aor. 2. of παραλαμβάνω.

παρ-έρχομαι, (f. ελεύσομαι; aor. 2. παρῆλθον, inf. παρελθεῖν,) *to come* or *go by*, or near *to* any person or thing, to *draw near, approach*; to pass *by* or away, to *perish, come to nought*.

παρήγγειλε, 3. p. sing. aor. 1. of παράγγελλω.

πάρθενος, ου, ὁ, ἡ, *a virgin*.

παρ-ίστημι, (f. παραστήσω, pf. παρέστηκα, aor. 2. παρέστην): 1. Trans. in pres. impf. fut. and aor. 1. act. *to place*, or *sit near*, or *by* any one, *to present to*;

2. INTRANS. in pf. plpf., and aor. 1. act. *to stand by*, or *near, to be present.*

παροικέω, ῶ, f. ήσω, (πάροικος, a sojourner,) *to sojourn, dwell as a stranger.*

παρόντος, παρόντι, παρόντες, παρόντων, part. pres. of πάρειμι.

παῤῥησίᾳ, put for adverbial phrase ἐν παῤῥησίᾳ 'in plainness,' = adv. *plainly*, without concealment and ambiguity.

πᾶς, πᾶσα, πᾶν, gen. παντὸς, πάσης, παντὸς, adj. *all, every, the whole.*

πάσχα, ατος, τὸ, indecl. *the Passover.*

πάσχω, (f. πείσομαι; aor. 2. ἔπαθον, inf. παθεῖν, part. παθὼν,) *to suffer, experience.*

πατὴρ, τέρος contr. τρὸς, *a father*; ὁ Πατὴρ, said of *God*, as the Creator and Preserver of men. Hence Πατριὰ, ᾶς, ἡ, *a tribe* or *family*; and Πατρὶς, ίδος, ἡ, any one's *father-land*, his *native country.*

παύω, (f. παύσω, aor. 1. mid. ἐπαυσάμην, ἐπαύσατο,) *to cease, stop, leave off,*

πείθω, (f. πείσω, aor. 1. ἔπεισα,) *to persuade, induce* to do a thing.

πεινάω, ῶ, (f. ᾰσω, aor. 1. ἐπείνασα,) *to hunger, be hungry, to be needy*; met. *to hunger after*, i.e. long for any thing.

πειράζω, fr. πεῖρα, a trial, (f. άσω, aor. 1. ἐπείρασα,) *to make trial of, try, put to the test*; to try any one's virtue, to tempt to sin. Hence Πειρασμὸς, οῦ, ὁ, *temptation to sin.*

πείσομεν, 3. p. pl. f. ind. } of πείθω.
πεισθήσονται, 3. p. pl. f. pass. }

πέμπω, (f. ψω, aor. 1. part. pass. πεμφθεὶς, έντος,) *to send*, esp. on a message, *to transmit.*

πενθερὰ, ᾶς, ἡ, *a mother-in-law.*

πενθέω, ῶ, (f. ήσω,) *to mourn, lament, bewail.*

πεντακισχίλιοι, αι, α, adj. 5000.

πεντακόσιοι, αι, α, adj. 500.

πεντήκοντα, οἱ, αἱ, τὰ, adj. 50.

πεπίστευκα, 1. p. sing. pf. act. of πιστεύω.

πεπλήρωται, 3. p. sing. pf. pass. of πληρόω.
πεποιήκεσαν, 3. p. pl. plpf. of ποιέω.
πέποιθα, ας, ε, 2. pf. } of πείθω.
πεποιθὼς, ότος, part. }
πεπραγμένος, η, ον, part. pf. pass. of πράσσω.
πέραν, adv. *beyond*, on the other side.
πέρας, ατος, τὸ, *the end.*
περὶ, prep. gov. gen. and accus. *around, about:* with gen. *about, concerning, respecting, on account of;* with accus. of object, *about, concerning, respecting.*
περι-άγω, (f. ξω, aor. 2. περιῆγον,) *to go about, traverse* any place or country.
περι-βάλλω, (f. αλῶ; aor. 2. περιέβαλον, part. περιβαλὼν,) *to put on a garment.* Mid. aor. 2. περιβάλωμαι, inf. περιβαλέσθαι, *to clothe oneself.* Pass. pf. περιβέβλημαι, part. περιβεβλημένος, *clothed.*
περι-βλέπομαι, (mid. of περιβλέπω,) f. ψομαι; aor. 1. περιβλέψασθαι, part. άμενος, *to look round at* any object.
περιέδεδετο, 3. p. sing. plpf. ind. pass. of περιδέω, ήσω, *to bind about.*
περιέθηκαν, 3. p. pl. aor. 1. of περιτίθημι.
περιέλαμψε, 3. p. aor. 1. act. of περιλάμπω.
περιέπεσεν, 3. p. sing. aor. 2. of περιπίπτω.
περιεσπᾶτο, 3. p. sing. impf. of περισπάομαι.
περι-έχω, aor. 2. περιέσχεν, *to clasp around, hold fast, seize,* as any strong passion does the mind.
περιῆγεν, 3. p. sing. aor. 2. of περιάγω.
περι-καλύπτω, (f. ψω, aor. 1. περιεκάλυψα,) *to cover around,* as in blindfolding the face.
περιθεὶς, έντος, part. aor. 2. of περιτίθημι.
περι-λάμπω, (f. ψω, aor. 1. περιέλαμψα,) *to shine around.*
περίλυπος, ον, lit. 'surrounded with grief,' *grievously sorrowful.*
περι-μένω, *to wait for* a person or thing.
περι-πατέω, ῶ, (f. ήσω,) pr. *to walk about,* gen. *to walk;* met. *to live,* i.e. pursue a regular course of action, and manner of life.

περι-πίπτω, aor. 2. περιέπεσον, *to fall upon, happen upon, light upon.*

περι-σπάομαι, ῶμαι, pr. *to be drawn about* in various directions; met. *to have one's attention distracted* by over-occupation.

περισσεύω, fr. πέρισσος, (f. εύσω; aor. 1. ἐπερίσσευσα, part. περισσεύσας,) *to be more than enough,* to *have* more than enough, to *abound* in any thing. Hence Περίσσευμα, ατος, τὸ, *residue, remainder.*

περισσὸς, ὸν, *over and above, more than enough.* Comp. Περισσότερος, *more abundant;* whence adv. Περισσότερον, *more abundantly;* also adv. Περισσῶς, *exceedingly, vehemently.*

περιστερὰ, ᾶς, ἡ, *a dove* or *pigeon.*

περι-τέμνω, (f. τεμῶ, aor. 2. περιέτεμον,) *to cut about, circumcise.*

περι-τίθημι, (f. περιθήσω, pf. περιέθηκε, part. aor. 2. περιθεὶς, έντος,) *to put on, cast around,* as a garment, to *wind around,* as any thing *fastened* on a stick.

περίχωρος, ου, ἡ, subst. formed from adj. περίχωρος, *the circumjacent country.*

πεσὼν, όντος, part. aor. 2. of πίπτω.

πετεινὸν, οῦ, τὸ, (πετεινὸς, winged,) usually in pl. τὰ π., *birds, fowls.*

πέτρα, ας, ἡ, *a rock.*

πέτρος, ου, ὁ, *a piece of rock.* Hence Πετρώδης, ες, εος ους, ὁ and ἡ, adj. *rock-like, stony, rocky.*

πεφίμωσο, 2. p. pf. pass. imper. of φιμόω.

πεφορτισμένοι, part. pf. pass. of φορτίζω.

πήρα, ας, ἡ, *a wallet,* to carry provisions in.

πῆχυς, εως, ὁ, acc. πῆχυν, pr. *the fore-arm,* from the wrist to the elbow; also, a *cubit* in length.

πιάζω, (f. άσω, aor. 1. ἐπίασα,) *to grasp* and hold fast, *to seize, arrest.*

πικρῶς, adv. (πικρὸς, bitter,) *bitterly.*

πίνω, (aor. 2. ἔπιον, subj. πίω, inf. πιεῖν, fr. πίωι) *to drink,* drink of any liquid.

πιπράσκω, (pf. πέπρᾱκα: Pass. pf. πέπρᾱμαι, aor. 1.

ἐπρᾰ'θην, infin. πραθῆναι,) *to deliver up*, for a price, *to sell.*

πίπτω, (aor. 2. ἔπεσον, part. πεσὼν, ὄντος,) *to fall, fall down, prostrate oneself.*

πιστεύω, (πίστις,) (f. εύσω; aor. 1. ἐπίστευσα, subj. πιστεύσω, ῃς, ῃ, part. πιστεύσας, ασα, αν; pf. ind. πεπίστευκα,) *to have faith, to believe, trust,* believe *in* any person or thing.

πίστις, εως, ἡ, *faith, belief, trust;* esp. said of faith in Christ.

πιστὸς, ἡ, ὸν, (πείθω,) pass. *faithful, trustworthy;* act. *faithful,* whether in belief, or in practice, by the performance of one's duty.

πίωσιν, 3. p. pl. subj. of πίνω.

πλανάω, ῶ, f. ήσω, (πλάνη, deceit, error,) *to mislead, deceive.*

πλάνος, ου, ὁ, *a deceiver, impostor.*

πλάνη, ης, ἡ, *deceit, imposture.*

πλατὺς, εῖα, ὺ, *wide, broad.* Hence Πλάτεια, ας, ἡ, *a wide street* of a city.

πλείων, ονος, neut. πλεῖον, the usual comp. of πολὺς, more. Superl. Πλεῖστος *the most, the greatest, very great.*

πλέκω, (f. ξω; aor. 1. ἔπλεξα, part. πλέξας, αντος,) *to plait, braid, weave.*

πλεονεξία, ας, ἡ, (πλέον, more; ἔχω, to have,) the *wish to have more* than one's due share of any thing, *covetousness.*

πλευρὰ, ᾶς, ἡ, *a side, a rib* of the human body.

πλέω, (f. εύσω,) *to sail.*

πλῆθος, εος, τὸ, (πλήθω,) *a multitude, a quantity.*

πλήθω, (f. σω, aor. ἔπλησα,) *to fill.* Pass. aor. 1. ἐπλήσθην, *to be filled* with any thing, wholly *imbued* with any passion or feeling, esp. spiritual influence.

πλὴν, as adv. *but, yet, nevertheless;* as prep. with gen. *besides, except.*

πλήρης, ες, εος ους, adj. *filled full, full, thoroughly imbued* with any feeling, esp. any spiritual influence. Hence Πληρόω, ῶ, (inf. pres. πληροῦν, f. πληρόσω,

aor. 1. inf. πληρῶσαι: Pass. aor. 1. ind. ἐπληρ
subj. πληρωθῶ,) *to make full, fill up;* met. *to*
accomplish, complete.

πλήρωμα, ατος, τὸ, *full measure* of any thing.

πλησίον, adv. (πλήσιος, near,) *near by.* Wit
ὁ, subst. ὁ πλησίον, *a neighbour;* or gen. any
person of the same country, class, &c., and e
fellow-man.

πλοῖον, ου, τὸ, *a bark* of any kind. Whence
πλοιάριον, a petty bark, *a skiff.*

πλούσιος, ία, ιον, (πλοῦτος, wealth,) *wealthy.*

πλοῦτος, ου, ὁ, *riches, wealth, abundance.*

πνεῦμα, ατος, τὸ, (πνέω, to breathe,) *breath,*
life; the human soul; the Holy Spirit.

πνέω, (f. πνεύσω, aor. 1. ἔπνευσα,) *to blow* as
to puff.

πνίγω, (f. ξω,) *to choke,* as in seizing any o
the throat.

πόθεν, adv. interrog. *whence? from what qua*
how? by what means?

ποιέω, ῶ, (f. ήσω; aor. 1. ἐποίησα, ας, ε, i
sing. ποιήσον, pl. ποιήσατε, part. ποιήσας; pf.
ηκα,) *to make, form, produce; to do,* as expr
action of every kind, whether begun, continu
completed; also, *to cause, bring about, produc*
event.

ποικίλος, η, ον, *various, divers.*

ποιμαίνω, f. ανῶ, (fr. ποιμὴν), pr. *to feed,*
flocks or herds; met. *to spiritually tend,* as past
Church.

ποιμὴν, ένος, ὁ, *a shepherd;* Ποίμνη, ης, ἡ, a
i. e. of Christ, meaning his faithful disciples.

ποῖος, α, ον, correl. pron. interrog., correspo
to οἷος, or τοῖος, pr. *of what kind* or *sort?* gen.
one? (out of a certain number) *which?*

ποιοῦσι, 3. p. pl. pr. ind. of contr. v. ποιέω, ῶ

πόλις, εως, ἡ, *a city* or *town.* Hence Πολίτ
ὁ, *a citizen* or inhabitant of a town.

πολυλογία, ας, ἡ, (πολύ-λογος,) *much-speaki*

πολὺς, πολλὴ, πολὺ, gen. πολλοῦ, ῆς, οῦ, (compar. πλείων, superl. πλεῖστος,) of Size or Quantity *how much, great, large;* of Time, *how long.*

πονηρία, ας, ἡ, (πονηρὸς) *evil disposition, malice.*

πονηρὸς, ὰ, ὸν, adj. *evil,* both physical and moral, *vicious, wicked.*

πορεία, ας, ἡ, (πορεύομαι, to go,) *a way, journeying.*

πορεύομαι, (f. εύσομαι, imper. pr. 2. p. πορεύου; aor. 1. pass. as mid. ἐπορεύθην, part. πορευθεὶς, έντος,) *to pass along, go, pass on, go away, depart, journey.*

πόῤῥω, adv. *far, far off.* Comp. Πορρωτέρω, *further.*

πόῤῥωθεν, *far off, at a distance.*

πορφύρα, ας, ἡ, *purple dye;* also, any thing dyed in purple, *purple cloth,* or *clothing,* as a purple *robe.*

ποσάκις, adv. interrog. (πόσος,) *how often?* how many times?

πόσος, η, ον, interrog. pron. adj. (correl. to ὅσος, τόσος,) of Magnitude or Quantity, *how great* or *much?* of Number, *how many?* of Time, *how long?*

ποταμὸς, οῦ, ὁ, *a river.*

ποταπὸς, ἡ, ὸν, interrog. adj. *of what kind, sort,* or *manner?* also, (with exclamation,) *qualis, quantusque sit!*

ποτὲ, adv. indef. (correl. to τότε or ὅτε,) *when, whenever,* one time or other.

ποτήριον, ου, τὸ, (ποτήριος, fr. ποτὴρ, and that fr. πίνω, πώσω, to drink,) *a drinking-vessel, a cup.*

ποτίζω, (f. ίσω, aor. 1. ἐπότισα,) *to give to drink.*

ποῦ, adv. interrog. (correl. to ποῦ indef. and οὗ,) *where? in what place?*

ποὺς, ποδὸς, ὁ, *the foot,* both of men and beasts, esp. used in pl. *the feet,* in various phrases; met. *goings, ways,* course of action.

πρᾶγμα, ατος, τὸ, (πράσσω, to do,) pr. 'a thing doing or to be done;' gen. *a matter* or *affair.* Hence Πραγματεύομαι, (f. εύσομαν,) *to transact business,*

πραθῆναι, aor. 1. inf. pass. of πιπράσκω.

πραιτώριον, ου, τὸ, *a prætorian residence*, the *pala of the prætor.*

πρᾶξις, εως, ἡ, (πράσσω,) 'something done,' *deed;* pl. πράξεις, *actions, conduct.*

πράσσω, (f. ξω; aor. 1. ἔπραξα: Pass. pf. πέπραγμ part. μένος,) *to do, perform, practise;* also, *to exa collect* money from a debtor.

πρᾶὺς, εῖα, ὺ, gen. εος, nom. pl. εῖς, *meek, mild.*

πρέπει, impers. 'it is becoming' or proper, } of πρέπω, *to become.*

πρέπον, οντος, part. neut.

πρεσβυτέριον, ίου, (πρεσβύτερος,) πρ. τοῦ λαο *the Council of Elders* of the people.

πρεσβύτερος, α, ον, (comp. of πρέσβυς, old,) *olde elder.* Plur. οἱ πρεσβύτεροι, *the ancients*, esp. on *ancestors;* also, *the members of the Jewish Sanhedrin*

πρίν, adv. of time, *before, formerly.*

πρὸ, prep. gov. the genit., *before*, as said both place and time.

προ-άγω, (f. άξω; aor. 2. προῆγον, part. προαγὰ όντος,) *to go before, lead the way;* of time, *to go fir precede.*

προαύλιον, ου, τὸ, *the vestibule* or *gateway* leadi to the inner court of a palace.

προ-βαίνω, (aor. 2. προέβην, part. προβὰς, προβίβημι,) *to go forward, advance.*

πρόβατον, (and dim. προβάτιον,) ου, τὸ, pl. τὰ π *beasts, cattle*, esp. sheep.

προέκοπτε, 3. p. sing. impf. of προκόπτω.

προ-έρχομαι, (aor. 2. προῆλθον, part. προελθὼν,) *go forward, pass on.*

προῆγεν, 3. p. sing. impf. act. of προάγω.

πρόθῦμος, ον, (πρὸ, θυμὸς, mind,) adj. *forward mind, prompt, zealous.*

προέδραμε, 3. p. sing. aor. 2. of προτρέχω.

προ-κόπτω, (f. ψω, aor. 1. προέκοψα,) *to proces make progress, advance, increase.*

πρὸς, prep. gov. gen., dat., and accus. With ge

from, by; with dat., *by, at, near;* with accus., *towards, to, unto, at.*

προσ-αιτέω, ῶ, (f. *ήσω,*) *to ask an alms, beg.*

προσ-δαπανάω, ῶ, (f. *ήσω,*) *to spend besides.*

προσ-δέχομαι, (f. *ξομαι,*) dep. mid. *to receive to oneself, entertain* as a guest.

προσ-εγγίζω, (f. *ίσω,*) *to approach to.*

προσέκοψαν, 3. p. pl. aor. 1. of *προσκόπτω.*

προσεκύνει, 3. p. sing. impf. } of contr. v. *προσκυνέω, ῶ,*
προσεκύνησαν, 3. p. pl. aor. 1. }

προσέπεσε, 3. p. sing. } aor. 2. of *προσπίπτω.*
προσέπεσον, 3. p. pl. }

προσεποιεῖτο, 3. p. sing. impf. mid. of *προσποιέω.*

προσ-εργάζομαι, to labour over and above.

προσ-έρχομαι, (aor. 2. *προσῆλθον,* part. *προσελθὼν,*) dep. mid. *to come near, approach.*

προσέταξε, 3. p. sing. aor. 1. of *προστάξω.*

προσευχή, ῆς, ἡ, prayer offered to God.

προσ-εύχομαι, (f. *ξομαι*; aor. 1. inf. *προσεύξασθαι,* imper. 2. p. sing. *πρόσευξαι,* subj. *προσεύξωμαι,*) *to pray to, offer prayer to.*

προσέφερον, 3. p. pl. impf. of *προσφέρω.*

προσ-έχω, (f. *ξω,* aor. 2. *προσεῖχον,*) *to apply to,* esp. one's *mind* to any thing, *to attend to.*

προσῆλθον, 1. p. sing. and 3. p. pl. of *προσέρχομαι.*

προσήνεγκε, 3. p. sing. aor. 1. act. }
προσηνέγκατε, 2. p. pl. aor. 1. act. } of *προσφέρω.*
προσήνεγκον, 1. p. sing. aor. 2. act. }
προσηνέχθην, ης, η, ησαν, aor. 1. pass. }

προσθεῖναι, aor. 2. inf. of *προστίθημι.*

προσηύχετο, 3. p. sing. impf. of *προσεύχομαι.*

πρόσκαιρος, ον, adj. *enduring for a time* [only], *transient.*

προσκαλέομαι, οῦμαι, (aor. 1. *προσκαλέσασθαι,* part. *προσκαλεσάμενος,*) mid. *to call to* one, *summon to come.*

προσ-κυλί'ω, (f. *ίσω,* aor. 1. *προσεκύλισα,*) *to roll to* or *upon* any thing.

προσ-κυνέω, ῶ, (f. *ήσω,* aor. 1. *ῆσαι,*) *to offer* reverential salutation, by kissing the feet; *to do homage to.*

προσ-πίπτω, (aor. 2. *προσέπεσον,*) *to fall towards* any one, *to fall down* before him, as a suppliant, or in order to make some earnest request.

προσ-ποιέομαι, οῦμαι, impf. *προσεποιούμην, εῖτο,* dep. mid. *to make as though,* with a show of doing something.

προσ-τάσσω, (f. *ξω,* aor. 1. *προσέταξα,*) *to enjoin* any thing to another, *to prescribe to* him, *command* him to do a thing.

προσ-τίθημι, (f. *θήσω,* f. pass. *προστεθήσομαι, ετω,*) *to put to, add to.*

προσφάγιον, ου, τὸ, (*προσφαγεῖν,*) lit. what is eaten with bread, as *flesh-meat.*

πρόσ-φερω, (aor. 1. *προσήνεγκα,*) *to bring to, conduct to* any person; *to present to, offer to, make offering to* any person.

προσ-φωνέω, ῶ, (f. *ήσω,* aor. 1. *προσεφώνησα,*) *to hail, call to, summon.*

πρόσωπον, ου, τὸ, (*πρὸς,* to, and *ὄψ, ὤπος,* the eye,) *the visage, face, countenance; the presence, person.*

προ-τρέχω, (f. *ξω,*) *to run forward.*

προφήτης, ου, ὁ, (*πρόφημι,* to foretel,) *a foreteller of future events;* also, *one who speaks* or *writes under divine inspiration.* Hence Προφητεύω, (f. *εύσω;* aor. 1. *προεφήτευσα,* imper. 2. p. sing. *προφήτευσον,*) *to act as prophet, prophesy;* also, in a lower sense, *to divine, guess.*

πρύμνα, ας, ἡ, the stern of a ship.

πρωΐ, adv. (*πρὸ*) *early in the morning.* Hence Πρώϊος, *ία, ίον,* adj. found only in *ἡ πρωΐα* scil. *ὥρα, the early morn.*

πρῶτος, η, ον, foremost, in *place* or *order, first;* in rank, *chief.* Adv. Πρῶτον, *first of all, chiefly, especially.*

πρωτο-τόκος, ον, (*πρῶτος,* and *τίκτω, τέτοκα,*) *first-born.*

πτέρυξ, υγος, ἡ, a wing.

πτύον, ου, τὸ, *a winnowing shovel.*

πτῶσις, εως, ἡ, (πίπτω, to fall,) *a downfall*, esp. of a building.

πτωχὸς, ὴ, ὸν, (πτώσσω, to cower,) pr. an adj. *crouching*, as said of mendicants; usu. a subst. πτωχὸς, οῦ, ὁ, *a beggar*, or at least one who is *needy, destitute;* met. *lowly, humble.*

πύλη, ης, ἡ, *a door*, or *gate*, of some public building, esp. *a city gate.*

πυλὼν, ῶνος, ὁ, *a portal*, or *vestibule*, at the entrance of a large private edifice.

πυνθάνομαι, aor. 2. ἐπυθόμην, *to ask*, enquire.

πῦρ, πυρὸς, neut. *fire.* τὸ πῦρ, *the fire;* also, the fire of Hell.

πυρετὸς, οῦ, ὁ, *a fever.*

πω, enclitic particle, *yet*, often compounded with μὴ, and μηδὲ, οὐδὲ, and οὐ.

πωλέω, ῶ, (f. ήσω; aor. 1. ἐπώλησα, imper. πώλησον,) *to turn over, dispose of, sell.*

πῶς, adv. interrog. *how? in what way* or *manner? by what means?*

P.

ῥαββὶ, Heb. *a master*, or *teacher.*

ῥάβδος, ου, ὁ, *a rod, wand*, or *staff.*

ῥαφὶς, ἴδος, ἡ, (ῥάπτω, to sew,) *a needle.*

ῥῆμα, ατος, τὸ, (ῥέω, to speak,) 'what is spoken,' *a word, a speech*, or *saying;* also, a *matter*, or *affair* = πρᾶγμα. In plur. ῥήματα, *discourse.*

ῥηθὲν, nom. sing. neut. of ῥηθεὶς, part. aor. 1. of ῥέω.

ῥίζα, ας, ἡ, *a root.*

ῥίπτω, (f. ψω; aor. 1. ἔρριψα, part. ῥίψας,) *to throw*, or *cast, hurl;* in milder sense, *to lay down.* Pass. ῥίπτομαι, *to be cast forth;* part. pf. ἐρριμμένοι, *cast forth, scattered abroad.*

ῥύομαι, (f. σομαι, imper. ῥῦσαι, ἄσθω,) *to rescue* from evil, *deliver* from danger.

Σ.

σάββατον, ου, τὸ, the Sabbath, also *a week.*

σαγήνη, ης, ἡ, a drag-net.

σὰρξ, σαρκὸς, ἡ, 1. *flesh ;* 2. the *body,* or external nature of man, as distinguished from the *πνεῦμα,* the *spiritual* nature, or *inner* man.

σατανᾶς, ᾶ, = ὁ διάβολος, the Devil.

σεαυτοῦ, ῆς, reflex. pron. *of thyself.*

σείω, (f. *σω,* aor. 1. pass. *ἐσείσθην,*) *to shake,* with the idea of *concussion ;* esp. of an earthquake ; whence *Σεισμὸς, οῦ, ὁ, an earthquake.*

σέσωκε, 3. p. pf. of *σώζω.*

σημεῖον, ου, τὸ, (*σῆμα,*) the *mark* put on a thing, *a token,* or *sign,* by which it may be known ; also, a *signal,* to decide when to do a thing.

σήμερον, adv. put for *τήμερον, to-day.*

σὴς, σητὸς, ὁ, a clothes-worm, or *moth.*

σῖγάω, fr. *σῖγὴ,* silence, (f. *ήσω,* aor. 1. *ἐσίγησα,*) *to be silent.*

σινδὼν, όνος, ἡ, fine linen, or cotton, *cloth* (from Sind, or India) ; also, a *web* of such cloth.

σινιάζω, to sift.

σιτευτὸς, ὴ, ὸν, (*σιτεύω,* fr. *σῖτος,*) *fed with grain, fattened.*

σῖτος, ου, ὁ, grain, corn, esp. *wheat.*

σιωπάω, ῶ, (imper. 2. p. sing. *σιώπα,* f. *ήσω,* aor. 1. *ἐσιώπησα,*) *to be silent, keep silence, be still.*

σκάνδαλον, ου, τὸ, a trap-stick, trap, snare ; met. a *cause of offence,* so as to make any one err, either in his principles or practice. Hence *Σκανδαλίζω,* (f. *ίσω,* aor. 1. *ἐσκανδάλισα* : Pass. aor. 1. *ἐσκανδαλίσθην,* f. *θήσομαι,*) *to cause* any one so to err.

σκάπτω, (f. *ψω,* aor. 1. *ἔσκαψα,*) *to dig.*

σκέλος, εος ους, τὸ, the leg, or *shin-bone.*

σκέπτομαι, (f. *ψομαι,*) *to visit.*

σκεῦος, εος, contr. *ους, τὸ,* pl. *σκεύεα,* contr. *σκεύη, a utensil,* or *article* of furniture of any kind, esp. *a vessel ;* also, in pl. property of any kind.

σκηνή, ῆς, ἡ, a booth, hut, tent.

σκληροκαρδία, ίας, ἡ, (*σκληρὸς*, hard, *καρδία*, heart,) *hardness of heart.*

σκόρπιος, ου, ὁ, a scorpion.

σκότος, εος, τὸ, pr. *darkness*, also a *place* of darkness, fig. *moral* darkness, *ignorance*. Hence **Σκοτίζω**, (f. *ίσω*: Pass. pf. *ἐσκότισμαι*, aor. 1. *ἐσκοτίσθην*,) *to darken*, throw into darkness.

σκυθρωπὸς, ὸν, (*σκυθρὸς*, grim, *ὄψ, ὀπὸς*, countenance,) *sorrowful in look.*

σκύλλω, υλῶ, to worry, harass, annoy.

σμύρνα, ης, myrrh. Hence v. **Σμυρνίζω**, (f. *ίσω*, part. *ἐσμυρνισμένος, η, ον*,) *to mingle with myrrh.*

σορὸς, οῦ, ὁ, a bier, or *funeral couch.*

σὸς, σὴ, σὸν, pron. poss. *thy, thine.*

σουδάριον, ίου, τὸ, a handkerchief, or *napkin.*

σοφία, ίας, ἡ, wisdom, prudence.

σπαργανόω, ῶ, (*σπάργανον*, a swathing-band,) *to swathe*, wrap in swaddling clothes.

σπαρεὶς, έντος, part. aor. 1. pass. of *σπείρω.*

σπεῖρα, ας, ἡ, a band, troop, or company of soldiers.

σπείρω, (f. *ερῶ*, inf. aor. 1. *σπεῖραι*: Pass. pf. *ἔσπαρμαι*, part. *ἐσπαρμένος*; aor. 1. *ἐσπάρην*, part. *σπαρεὶς*,) *to scatter* about, *to sow seed.* Hence **Σπέρμα**, *ατος, τὸ, seed.*

σπεύδω, (f. *σω*; aor. 1. *ἔσπευσα*, part. *σπεύσας, αντος*,) *to hasten.*

σπήλαιον, ου, τὸ, a cave, or *cavern.*

σπλάγχνον, ου, an intestine, plur. *τὰ σπλ. the intestines*; oft. used of what we call the *heart*, as the seat of the affections, esp. of pity and love. Hence **Σπλαγχνίζομαι**, dep. pass. lit. 'to have a heart [for pity],' *to have compassion on.*

σπόγγος, ου, ὁ, a sponge.

σπόρος, ου, ὁ, seed.

σπουδὴ, ῆς, ἡ, (*σπεύδω*, to hasten,) *speed.*

στάδιος, ου, ὁ, a measure of distance, 604 feet Eng.

σταθεὶς, έντος, part. aor. 1. pass. of *ἵστημι.*

στάσις, εως, ἡ, an insurrection.

σταυρὸς, οῦ, ὁ, (στάω, to fix,) pr. *a stake,* or post *fixed* in the ground; gen. that post with a *cross*-piece, which formed the *cross* on which criminals were crucified. Hence *Σταυρόω,* (f. *ώσω,* aor. 1. *ἐσταύρωσα*: Pass. aor. 1. part. *σταυρωθεὶς,* imper. *σταυρώθητι,* inf. *σταυρωθῆναι,*) *to crucify.*

στέγη, ης, ἡ, (στέγω, to cover,) *a roof.*

στενὸς, ὴ, ὸν, narrow, strait.

στέφανος, ου, ὁ, a chaplet around the head, a king's *crown.*

στῆθος, εος ους, τὸ, (ἵστημι, στῆναι, to fix,) *the breast.*

στηρίζω, (f. *ίσω*; aor. 1. *ἐστήριξα,* 2. p. sing. imper. *στήριξον*; pf. pass. *ἐστήριγμαι, ικται,*) *to fix firm,* so as not to be removed.

στοιβὰς, άδος, ἡ, (στείβω, to tread,) 'any thing strewed on the ground' to tread on, as *rushes,* or *twigs of trees.*

στολὴ, ῆς, ἡ, a vestment, or *robe.*

στόμα, ατος, τὸ, the mouth of men or beasts; also the mouth, as used in *speaking.*

στράτευμα, άτος, τὸ, a military force; in pl. *τὰ στρατ,* as we say *forces* for troops.

στρατία, ας, ἡ, a *body* of soldiers, gen. *a host,* as said of *angels.* Hence *Στρατιώτης, ου, ὁ, a soldier.*

στραφεὶς, εῖσα, ἐν, έντος, part. aor. 2. pass. in form, but mid. in sense, of *στρέφεσθαι, to turn oneself, turn round, turn to an object.*

στραφῆτε, 2. p. pl. subj. aor. 2. of pass. *στρέφεσθαι, to be turned* fr. evil to good, *to be converted.*

στρέφω, (f. *ψω,*) *to turn, to turn over, overturn.* Mid. *στρέφομαι,* aor. 2. pass. *ἐστράφην, to turn oneself about.*

στρωννύ'ω, (f. *στρώσω*; aor. 1. *ἔστρωσα,* imper. *στρῶσον*: Pass. pf. *ἔστρωμαι,* part. *ἐστρωμένος,*) *to strew,* or spread materials for a bed or couch.

στυγνάζω, (f. *άσω*; aor. 1. *ἐστύγνασα,* part. *στυγνάσας,*) *to look sorrowful.*

σὺ, gen. σοῦ, pron. of 2. pers. *thou*; pl. ὑμεῖς, ye.

συγ-καλέω, ῶ, (f. έσω,) act. *to call together*. Mid. συγκαλέομαι, (aor. 1. inf. συγκαλέσασθαι, part. ἀμενος,) *to call together* to oneself, *convoke* for the purpose of address or counsel.

συγ-κλείω, (f. σω, aor. 1. συνέκλεισα,) *to shut up, draw together*, as fishes in a drag-net.

συγκυρία, ας, ἡ, (συγκυρέω, to happen together,) *a coincidence, accident, chance*.

συγ-χαίρω, (aor. 1. pass. συνεχάρην, imper. συγχάρητε,) *to rejoice with*.

συ-ζητέω, ῶ, (f. ήσω,) *to enquire* by conferring or discussing together.

συκέα, contr. συκῆ, gen. έας ῆς, ἡ, *a fig-tree*.

σῦκον, ου, τὸ, *a fig*.

συλ-λαλέω, ῶ, (f. ήσω,) *to converse with*.

συλ-λαμβάνω, (f. λήψομαι, ῃ; aor. 2. συνέλαβον, mid. συλλαβέσθαι,) *to bring together, collect; to comprehend, catch*, (as fish), *to apprehend, seize, to comprehend*.

συμ-βαίνω, (f. βήσομαι; aor. 2. συνέβην, part. συμβεβηκὼς, ότος,) *to happen, fall out*.

συμ-βουλεύω, (f. εύσω, aor. 1. act. συνεβούλευσα,) *to give counsel* to any one. Mid. συμβουλεύσασθαι, part. μενος, *to take counsel together, to plot*.

συμβούλιον, ου, τὸ, used with λαμβάνειν, *to take counsel, to plot*.

συμ-παραγίνομαι, *to come*, or *be present, with* any one, *to come together*.

συμ-πνίγω, (f. ξω, aor. 1. συνέπνιξα,) *to choke* by compressing the windpipe; gen. *to suffocate*; also, said of plants, *to prevent* their growth.

συμ-πορεύομαι, (f. εύσομαι,) dep. *to go with, accompany* any one.

συμπόσιον, ου, τὸ, *a table-party* or *company*.

συμ-φέρω, *to conduce to* any one's good. Impers. συμφέρει τινὶ, 'it is expedient to, profitable for.'

συμ-φύω, (f. ύσω: Pass. inf. pr. συμφύεσθαι, aor.

2. *συνεφύην*, part. *συμφυεὶς, εῖσα, ἐν,*) *to spring up* and *grow together.*

συμ-φωνέω, ῶ, (f. *ήσω*; aor. 1. *συνεφώνησα*, part. *ας, αντος,*) *to sound together, agree together.* Hence *Συμφωνία, a concert* of music.

σὺν, prep. gov. the dat., *with, together.*

συν-άγω, (f. *ξω*; 2. aor. *συνήγαγον*, part. *συναγαγὼν,*) *to bring* or *gather together*; of Things, *to collect*; of Persons, *to convoke, assemble.* So pass. *συνάγεσθαι*, (pf. *συνῆγμαι*, part. *συνηγμένος*; aor. 1. part. *συναχθεὶς,*) *to be gathered* or *assembled.* Hence *Συναγωγὴ, ῆς, ἡ, an assembly for divine worship, a synagogue.*

συν-αθροίζω, (f. *σω*: Pass. pf. *συνήθροισμαι*, part. *συνεθροισμένος,*) *to gather together, convene.*

συν-αίρω, (f. *αρῶ*, aor. 1. *συνᾶραι,*) *to draw together, settle accounts with* any one.

συν-ακολουθέω, ῶ, (f. *ήσω*; aor. 1. *συνηκολούθησα*, part. *ας, ασα,*) *to follow with,* in any one's train.

συν-αλίζω, (f. *ίσω,*) *to gather together*; pass. *συναλίζομαι, to be gathered together, to assemble with.*

συν-ανά-κειμαι, (f. *κείσομαι,*) *to recline with, to sit down to table with* any one.

συν-αντάω, ῶ, (f. *ήσω,*) *to meet with, come together* to any person.

συν-αντι-λαμβάνομαι, (aor. 2. subj. *λάβωμαι, ηται,*) *to lend a hand with* any one, *to help* him.

συν-άξω, 1. p. sing. aor. subj. of *συνάγω.*

συν-απο-θνήσκω, (f. *ξω*, aor. 2. *θανεῖν,*) *to die with* any one.

συναχθέντες, part. aor. 1. pass. of *συνάγω.*

σύνδουλος, ου, ὁ, a fellow-slave or *servant.*

συνεβουλεύσαντο, 3. p. pl. aor. 1. mid. of *συμβουλεύω.*

συνέδριον, ου, τὸ, (*σύνεδρος,*) *an assembly* or *council, the Sanhedrim.*

συν-εισ-έρχομαι, (aor. 2. *συνεισῆλθον*, inf. *συνεισελθεῖν*, part. *θὼν,*) *to go* or *come with* any one.

συνέκλεισα, 3. p. sing. aor. 1. of *συγκλείω.*

συνέλαβον, 3. p. pl. aor. 2. of *συλλαμβάνω*.

συνελάλησε, 3. p. sing. aor. 1. } of *συλλαλέω*.
συνελάλουν, 3. p. pl. impf. }

συνεληλυθὼς, υῖα, part. 2. pf. of *συνέρχομαι*.

συνεπορεύετο, 3. p. sing. } impf. of *συμπόρευομαι*.
συνεπορεύοντο, 3. p. pl. }

συνεργεω, ῶ, ήσω, (*σύνεργος*, a fellow-workman,) *to work with, co-operate, help* another.

συν-έρχομαι, (aor. 2. *συνῆλθον*,) *to come together, assemble.*

συυ-εσθίω, to eat with.

σύνεσις, εως, ἡ, (*συνίημι*, to understand,) *understanding.*

συνετέλεσε, 3. p. sing. aor. 1. ind. of *συντελέω*.

συν-έχω, (f. *ξω*,) *to hold together, hold fast, hem in;* pass. *συνέχομαι, to be held fast*, by the seizure of disease.

συνήγαγον, 3. p. pl. aor. 2. }
συνηγμένοι, part. pf. pass. }
συνήχθη, 3. p. sing. aor. 1. pass. } of *συνάγω*.
συνήχθησαν, 3. p. pl. aor. 1. pass. }

συνηθροισμένους, part. pf. pass. of *συναθροίζω*.

συνῆλθον, 3. p. pl. aor. 2. of *συνέρχομαι*.

συνιέναι, inf. of *συνίημι*, (f. *συνήσω*, aor. 1. *συνῆκα*, aor. 2. *συνῆν*,) *to put together, comprehend, understand.*

συνιὼν, όντος, part. pres. of *σύνειμι*.

συν-τάσσω, (f. *τάξω*, aor. 1. *συνέταξα*,) *to set together, arrange, put in order, appoint.*

συν-τελέω, ῶ, (f. *έσω*; aor. 1. *συνετέλεσα*, part. *συντελέσας*,) *to finish, complete.* Hence **Συντέλεια**, *ας, ἡ, the end, completion* of any thing.

συν-τρῖβω, (f. *ψω*; aor. 1. pass. *συνετρίβη*, fut. *συντριβήσομαι*,) *to utterly break by crushing.*

συν-τυγχάνω, (aor. 2. *συνέτυχον*, inf. *συντυχεῖν*,) *to meet with, come to* any one.

σύρω, to draw, or *drag*, esp. as said of a net, *to haul.*

συ-σταυρόω, (f. *ώσω*, part. aor. 1. pass. *συσταυρωθεὶς, έντος*,) only used in pass. *to be crucified with.*

σφόδρα, adv. (σφοδρὸς,) *exceedingly.*

σφραγίζω, (σφραγὶς, a seal,) (f. ίσω, aor. 1. ἐσφρ γισα,) *to seal*, secure by sealing.

σχίζω, (f. ίσω,) *to split.* Pass. pf. ἔσχισμαι, ἐσχίσθ *to be divided.*

σώζω, (f. σω ; aor. 1. ἔσωσα, inf. σῶσαι ; pf. σέσωκ Pass. pf. σέσωσμαι, inf. σεσῶσθαι ; aor. 1. ἐσώθην, sub σώθω, inf. σωθῆναι,) pr. *to save, deliver* from dange *keep alive, restore to health ;* met. *to save from etern death, bring to salvation.*

σῶμα, ατος, τὸ, *a body ;* also, *body*, as opp. *spirit ; the body*, as opp. to *the soul.*

σῶσον, 2. p. sing. aor. 1. imper. of σώζω, in σῶσαι.

σωτὴρ, ῆρος, ὁ, (σώζω,) *a Saviour*, said both God the Father, and God the Son, our *Lord Jes Christ*, who 'saveth his people from eternal death.'

T.

τάλαντον, ου, τὸ, *a talent* of silver.

ταμεῖον, ου, τὸ, *a privy chamber, a closet.*

ταπεινὸς, ὴ, ὸν, *lowly, humble, meet.* Hence T πεινοῦσθαι, (f. ταπεινωθήσομαι, ῃ, εται,) *to humi oneself, to be meek* and lowly, as opp. to ὑψο σθαι.

ταράσσω, (f. ξω, aor. 1. ἐτάραξα,) *to disturb, troub* Pass. ταράσσομαι, (pf. τετάραγμαι, aor. 1. ἐταράχθη *to be harassed, disquieted.*

τάσσω, (f. τάξω,) *to order.* Mid. τάσσομαι, us esp. in aor. 1. τάξασθαι, part. ἁμενος, *to arran appoint.*

τάφος, ου, ὁ, (θάπτω, to bury,) *a burial-place.*

ταχὺς, εῖα, ὺ, *quick, swift, prompt.* Adv. Τα *quickly.* Hence Τάχος, εος, τὸ, *quickness, haste.*

τεθείκατε, 3. p. pl. aor. 1. of τίθημι.

τεθεμελίωτο, 3. p. sing. plpf. pass. of θεμελιόω.

τεθνήκασι, 3. p. pl. pf. of θνήσκω.

τεθνηκώς, gen. *ότος*, part. pf. of *θνήσκω*.

τε, conj. *and*.

τέκνον, ου, τὸ, (*τίκτω, τεκεῖν*,) *a child; a disciple*. Dim. *Τεκνίον, a little child*.

τέλειος, α, ον, complete, perfect. Hence *Τελέω*, fr. *τέλος*, the end, (f. *έσω*; pf. pass. *τετέλεσμαι, τετέλεσται*, impers. it is finished,) *to complete, make perfect*, any work.

τελευτὴ, ῆς, ἡ, (*τέλος*, end,) *end of life*, by death. Hence *Τελευτάω, ῶ*, (f. *ήσω*, aor. 1. *ἐτελεύτησα*,) *to come to an end, to die, be put to death*.

τέλος, εος ους, τὸ, an end, or term, the *completion of any* action, *the end*.

τελώνης, ου, ὁ, a collector of taxes.

τεσσαράκοντα, οἱ, αἱ, τὰ, indecl. *forty*.

τέσσαρες, οἱ, αἱ, neut. *ρὰ*, four.

τεταραγμένος, part. pf. pass. of *ταράσσω*.

τεταρταῖος, α, ον, adj. *on the fourth day*.

τετέλεσται, 3. p. sing. pf. pass. of *τελέω*.

τετήρηκας, 2. p. pf. ind. act. of *τηρέω*.

τεχθεὶς, part. aor. 1. pass. of *τίκτω*.

τηρέω, ῶ, (f. *ήσω*; aor. 1. *ἐτήρησα*, imper. *τήρησον*; pf. *τετήρηκα*; part. pr. contr. *τηρῶν, οῦντος*, inf. *τηρεῖν*,) *to keep guard over, watch* a prisoner, met. to *keep, observe* a precept.

τίθημι, (f. *θήσω*, aor. 1. *ἔθηκα*, pf. *τέθεικα*,) *to set, put, place, lay*, to lay *down*, to appoint, constitute.

τίκτω, (f. *τέξομαι*, aor. 2. *ἔτεκον*,) *to bring forth; bear*, as offspring.

τιμάω, ήσω, to esteem, reverence, to treat with reverence, honour.

τιμὴ, ῆς, ἡ, honour, reverence.

τὶς, τὶ, gen. *τινὸς*, indef. pron. *one*, some *one*, a certain one.

τίς, τί, τίνος, interrog. pron. *who? which? what?*

τίτλος, ου, ὁ, Lit. *titulus, a superscription*.

τοίνυν, adv. *so then, therefore*.

τοιοῦτος, αύτη, οῦτο, adj. *of this kind*, or *sort*.

τόκος, ου, ὁ, (*τίκτω*, to produce,) *the interest* on the use of money.

τολμάω, (f. ήσω; aor. 1. ἐτόλμησα, part. τολμήσας,) *to dare, venture.*

τόπος, ου, ὁ, *a place.*

τοσοῦτος, αὕτη, οῦτο, *so great, so much.*

τότε, adv. of time, *then.* Phrase, ἀπὸ τότε, *thence.*

τράπεζα, ης, ἡ, *a table.*

τραῦμα, ατος, *a wound.*

τράχηλος, ου, ὁ, *the neck.*

τρέχω, (aor. 2. ἔδραμον, part. δραμὼν,) *to run.*

τριάκοντα, οἱ, αἱ, τὰ, *thirty.*

τρὶς, adv. of time, *thrice.* Hence adj. Τρίτος, η, ον, *third;* τρίτον, or ἐκ τρίτου, adverbial phrase, the third time.

τρόμος, ου, ὁ, (τρέμω,) *a trembling.*

τροφὴ, ῆς, ἡ, (τρέφω, to nourish,) *food.*

τρύβλιον, ου, τὸ, *a dish,* or *bowl,* to eat out of.

τρυμαλία, ας, ἡ, *the eye of a needle.*

τύπτω, (f. ψω,) *to beat, strike, smite.* Hence Τύπος, ου, ὁ, *a blow,* or the *mark,* or *wheal,* left by a blow.

τυρβάζομαι, *to be disturbed in mind.*

τυφλὸς, ὴ, ὸν, *blind.*

Υ.

ὑβρίζω, (f. σω, f. pass. ὑβρισθήσομαι,) *to be insulted.*

ὑγιαίνω, f. ανῶ, (ὑγιὴς, healthy, well,) *to be well, in health.*

ὑδρία, ας, ἡ, *a water-vat.*

ὕδωρ, ὕδατος, τὸ, (ὕω,) *water.*

υἱὸς, οῦ, ὁ, *a son, a descendant.*

ὑμεῖς, pers. pron. *ye.* Hence Ὑμέτερος, α, ον, *your.*

ὑμνέω, ῶ, (f. ήσω, aor. 1. part. ὑμνήσας, αντος,) *to sing praise.*

ὑπάγω, (f. ξω,) *to depart, withdraw, be gone;* imper. ὕπαγε, ὑπάγετε, *be gone!*

ὑπαντάω, ῶ, (f. ήσω, aor. 1. ὑπήντησα,) *to meet.*

ὑπάρχω, (f. ξω,) *to be, be present, to be extant.* Τὰ ὑπάρχοντα, *possessions, property.*

ὑπεδέξατο, 3. p. sing. aor. 1. of ὑποδέχομαι.

ὑπὲρ, prep. with gen. *over, for;* with accus. *beyond, more than.*

ὑπερ-εκχύνομαι, dep. *to superabound.*

ὑπερῷον, ου, τὸ, (adj. ὑπέρῳος, upper,) *an upper room,* or *chamber.*

ὑπέστρεψε, 3. p. sing. aor. 1. of ὑποστρέφω.

ὑπεστρώννυον, 3. p. pl. impf. of ὑποστρωννύω.

ὑπήντησε, 3. p. sing. } aor. 1. of ὑπαντάω.
ὑπήντησαν, 3. p. pl. }

ὑπηρέτης, ου, ὁ, (ὑπὸ, ἐρέτης, fr. ἐρέσσω, to row,) pr. *an under-rower,* but usu. *a minister,* who renders service under another's direction, an officer, like our *beadle,* who carried into effect the sentence of the judge, by conveying the malefactor to execution.

ὕπνος, ου, ὁ, *sleep.*

ὑπὸ, prep. gov. the gen. and accus. [prim. sign. *under,*] with gen. *from, under, by, through;* with accus. *under,* down, *under the power of.*

ὑπο-δέχομαι, (f. ξομαι, aor. 1. ὑπεδεξάμην, ατο,) dep. mid. lit. '*to take under* one's wing;' met. *to take to one's house,* and hospitality.

ὑπόδημα, ατος, τὸ, (ὑποδέω,) pr. what is bound under the feet, as *a sandal.*

ὑποκριτὴς, οῦ, ὁ, (ὑποκρίνομαι, to pretend,) *a dissembler* in religion, *a hypocrite.*

ὑπο-λαμβάνω, (f. λήψομαι; aor. 2. ὑπέλαβον, part. ὑπολαβὼν,) pr. '*to take up* any thing, by *under*-bearing;' met. *to take up* any one's discourse, by *replying* to it.

ὑπο-μιμνήσκομαι, (mid. form of act. ὑπομιμνήσκω, to remind,) *to call to one's mind, recollect.*

ὑπομονὴ, ῆς, ἡ, (ὑπομένω, to endure,) *constancy of endurance* under suffering.

ὑπο-πόδιον, ου, τὸ, (ὑπὸ, ποὺς,) *a footstool.*

ὑπο-στρέφω, (f. ψω; aor. 1. ὑπέστρεψα, part. ὑποστρέψας, αντος,) *to turn back, return.*

ὑπο-στρωννύω, (f. στορέσω,) *to strew under foot.*

ὑπο-τάσσω, (f. ξω,) *to make subject.* Mid. ὑποτάσσομαι, *to subject oneself, be obedient.*

ὑπο-χωρέω, ῶ, (f. ήσω; aor. 1. ὑπεχώρησα, part. ας, αντος,) to retire.

ὑστερέω, ῶ, (f. ήσω; aor. 1. ὑστέρησα, part. ὑστερήσας, αντος: Mid. ὑστερέομαι, οῦμαι,) to be in want of any thing, to suffer need.

ὕστερον, adv. (ὕστερος, last,) at last.

ὑψηλός, ή, όν, (ὕψος, aloft,) lofty, high.

ὕψιστος, η, ον, (ὑψι,) highest, said esp. of God, as Supreme, Most High: also in the phrase, ἐν τοῖς ὑψίστοις, said of exalted prayer and praise to God.

ὕψος, εος ους, height, esp. said in the phrase, ἐξ ὕψους, of the highest Heaven, and, by impl., of God himself.

ὑψόω, ῶ, (f. ώσω,) to exalt, elevate. Pass. ὑψοῦσθαι, (f. ὑψωθήσομαι,) to be exalted.

Φ.

φαγεῖν, (aor. 2. ἔφαγον, subj. φάγω, imper. φάγε, part. φαγὼν, όντος,) obsol. v. serving to make up the deficient tenses of ἐσθίειν, to eat.

φαίνομαι, (mid. of φαίνω, to show,) to show oneself, appear.

φανερὸς, ὰ, ον, plain, clear. Hence φανερόω, (f. σω; aor. 1. ἐφανέρωσα: Pass. aor. 1. ἐφανερώθην, part. εἰς), to make plain, show openly.

φανὸς, οῦ, ὁ (φαίνω, to give light,) a torch, or lantern.

φάντασμα, ατος, τὸ, (φαντάζομαι, to appear,) a appearance, apparition, spectre.

φάτνη, ης, ἡ, (φάγω,) a manger, crib.

φέρω, (imper. pr. φέρε; f. οίσω; aor. 1. ἤνεγ pass. ἠνέχθην,) to bear, carry, to bear up, endure bring, reach to any one.

φεύγω, (φεύξομαι, aor. 2. ἔφυγον, to flee,) to oneself to flight; to flee from, escape; avoid, shu

φημὶ, impf. ἔφην, to say, speak, utter words, answer, to reply.

φθόνος, ου, ὁ, envy.

φίλος, ου, ὁ, a friend, companion. Hence *Φιλέω, ῶ,* (f. *ήσω,*) pr. *to love;* also, *to kiss;* whence *Φίλημα, ατος, τὸ, a kiss.*

φιμόω, ῶ, (*φιμὸς,* a muzzle,) (f. *ώσω*; aor. 1. *ἐφίμωσα,*) *to put to silence.* Pass. *φιμόομαι, οῦμαι,* (imper. pf. *πεφίμωσο*; aor. 1. *ἐφιμώθην,* imper. *φιμώθητι,*) *to be stilled, be still.*

φλὸξ, φλογὸς, ἡ, (*φλέγω,* to burn,) *a burning, a flame.*

φόβος, ου, ὁ, (*φέβομαι,* to be scared,) *fear, terror.* Whence *Φοβέομαι, οῦμαι, to be afraid, to fear;* imper. *φοβοῦ* and *φοβεῖσθε,* with *μὴ, fear not.*

φόνος, ου, ὁ, murder. Hence *Φονεύω,* (f. *σω,*) *to murder.*

φόρος, ου, ὁ, (*πέφορα,* 2. pf. of *φέρω,*) '*what is brought in,*' or paid into the treasury as a *tax* or *toll.*

φορτίζω, (f. *ίσω,*) *to burthen.*

φορτίον, ου, τὸ, (dimin. fr. *φόρτος,* 'something borne,) *a burden.*

φραγελλόω, (f. *ώσω,* aor. 1. part. *φραγελλώσας,*) *to scourge.*

φραγμὸς, οῦ, ὁ, (*φράσσω,* to fence in,) *a hedge.*

φράζω, (f. *άσω,*) *to speak, tell,* esp. in the way of explanation, *to interpret.*

φρόνιμος, η, ον, (*φρονέω,* to have *φρὴν* = *νοῦς,* prudence,) *prudent, wise.* Hence adv. *Φρονίμως, wisely, prudently.*

φυλακὴ, ῆς, ἡ (*φυλάσσω,* to watch,) pr. *a watch,* or *guard,* a watch-*house,* or *prison;* a watch-*time.*

φύλαξ, ακος, ὁ, a guard, or keeper.

φυλάσσω, (f. *ξω,*) *to watch, keep watch.* Mid. *φυλάσσομαι,* aor. 1. *ἐφυλαξάμην, to be on one's guard, beware of.*

φῦλὴ, ῆς, ἡ, a race or *kindred,* esp. *a tribe.*

φύλλον, ου, τὸ, a leaf.

φυτεύω, (f. *εύσω,* aor. 1. *ἐφύτευσα,*) *to plant.* Whence *Φυτεία, ας, ἡ, a plant.*

φύω, (f. *ὕσω,*) *to generate, produce, bear.* Pass.

φύομαι, (aor. 2. *ἐφύην*, part. *φυείς, ἐν*,) *to be generated, to grow.*

φωνή, ῆς, ἡ, a sound, voice, cry. Hence *Φωνέω, ῶ*, (f. *ήσω*; aor. 1. *ἐφώνησα*, part. *φωνήσας*, inf. pass. *φωνηθῆναι*,) *to utter a sound, to cry, to hail, call to, accost, address.*

φῶς, ωτὸς, τὸ, (*φάος*, fr. *φάω*,) *light, brightness; a lamp.* Hence *Φωτεινὸς, ἡ, ὸν*, adj. *shining, bright.*

X.

χαῖρε and *χαίρετε*, a form of salutation, *joy to thee! hail!* imper. of *χαίρω*, (*ήσω*, aor. 1. *ἐχάρησα*,) *to rejoice, be glad.* Pass. *χαίρομαι*, (f. *χαρήσομαι*; aor. 1. *ἐχάρην*, inf. *χαρῆναι*,) *to be rejoiced.*

χαλάω, ῶ, (f. *άσω*; aor. 1. *ἐχάλασα*, imper. *χαλάσατε*,) *to let go, to let down.*

χαλκὸς, οῦ, ὁ, copper or *brass, copper coin.*

χαλῶσι, 3. p. sing. pr. contr. fr. *χαλάουσι*, fr. *χαλάω.*

χαρὰ, ᾶς, ἡ, (*χαίρομαι*, to rejoice,) *joy, gladness.*

χάρις, ιτος, ἡ, grace, i. e. *gracious disposition* towards others, or its respondent feeling, *kindness, good-will, favour.* Hence *Χαριτόομαι*, (part. *χαριτωμένος*,) *to be favoured.*

χάσμα, ατος, τὸ, (*χάω, χάσκω*, to gape, yawn,) *a gulf.*

χεῖλος, εος ους, τὸ, a lip; pl. *τὰ χείλη, lips.*

χείμαῤῥον, ου, τὸ, a winter torrent or *brook*, existing only in the *χεῖμα* or rainy season.

χειμὼν, ῶνος, ὁ, (*χεῖμα*, rain, fr. *χέω*, to pour,) pr. *a storm of rain, a tempest*; gen. *the rainy season, winter.*

χεὶρ, ὸς, ἡ, the hand.

χείρων, χεῖρον, gen. *ονος*, (irreg. compar. to *κακὸς*, bad,) *worse.*

χθὲς, adv. of time, *yesterday.*

χιτὼν, ῶνος, ὁ, a tunic; pl. *χιτῶνες, clothes.*

χιὼν, όνος, ὁ, *snow.*

χλαμὺς, ύδος, ἡ, a Roman officer's *military cloak.*

χλευάζω, f. άσω, (χλεύη, lip-derision,) *to jest, deride, scoff at.*

χλωρὸς, ὰ, ὸν, *grass-green.*

χοῖρος, ου, ὁ, *a hog.*

χολὴ, ῆς, ἡ, *gall, bitterness.*

χόρος, ου, ὁ, *dancing.*

χόρτος, ου, ὁ, *fodder* for cattle, whether grass or hay. Hence Χορτάζω, (f. άσω: Pass. f. χορτασθήσομαι,) pr. *to feed with grass* or *hay;* also, of men, *to feed to the full, satiate.*

χρεία, ας, ἡ, *need, necessity, want.*

χρεωφειλέτης, οῦ, ὁ, *a debtor.*

χρῄζω, (f. ήσω,) *to need, have need of.*

χρῆμα, ατος, τὸ, (χράομαι, to use,) *wealth, riches.*

χρηματίζω, (f. ίσω,) *to give a divine warning.* Pass. χρηματίζομαι, (aor. 1. χρηματισθεὶς, έντος,) *to receive a warning* by divine revelation.

χρόνος, ου, ὁ, *a time* or *season.*

χρυσὸς, οῦ, ὁ, *gold.*

χωλὸς, ὴ, ὸν, *crippled, lame.*

χώρα, ας, ἡ, *a country* or *region.*

χωρέω, ῶ, (f. ήσω,) *to have room for, to hold.*

χωρίζω, f. ίσω, (χωρὶς, apart,) *to separate.* Mid. χωρίζομαι, *to separate oneself, to depart.*

χωρίον, ιου, τὸ, *a field* or *farm.*

χωρὶς, adv. *apart;* prep. *apart from, besides.*

Ψ.

ψευδομαρτυρέω, ῶ, (f. ήσω,) *to bear false witness.*

ψεύδομαι, (f. εύσομαι,) dep. mid. *to speak what is false, to lie, deceive.*

ψηλαφάω, ῶ, (f. ήσω; aor. 1. ἐψηλάφησα, imper. ψηλάφησον, ήσατε,) *to handle by feeling.*

ψίχιον, ου, τὸ, *a little bit, a scrap* of food.

ψυχή, ῆς, ἡ, (ψύχω, to breathe,) the breath, the breath of life, the vital spirit, the soul.
ψῦχος, εος, τὸ, cold.
ψωμίον, ου, τὸ, (dimin. of ψωμὸς, fr. ψάω, to break off,) a bit.

Ω.

ὧδε, adv. of place, hither, here.
ὤκησε, 3. p. sing. aor. 1. of οἰκέω.
ᾠκοδόμησε, 3. p. sing. aor. 1. of οἰκοδομέω.
ὡμίλουν, 3. p. sing. impf. contr. of ὁμιλέω.
ὡμολόγησε, 3. p. sing. aor. 1. of ὁμολογέω.
ὦμος, ου, ὁ, the shoulder.
ὡμοιώθη, 3. p. sing. aor. 1. pass. of ὁμοιόω.
ὠνείδησε, 3. p. sing. aor. 1. of ὀνειδίζω.
ὠνόμασε, 3. p. sing. aor. 1. of ὀνομάζω.
ὥρα, ας, ἡ, a time or season, a day, day-time, an hour; gen. a period.
ὠργίσθη, 3. p. sing. aor. 1. pass. of ὀργίζω.
ὡς, relat. adv. as, so as, how.
ὡσαύτως, adv. thus.
ὡσεί, adv. as if.
ὤφειλε, 3. p. sing. impf. of ὀφείλω.
ὠφελεῖται, 3. p. sing. pr. of contr. v. ὠφελέω, ῶ.
ὤφθη, 3. p. sing. aor. 1. of ὄπτομαι.

NOTES.

NOTES.

PAGE 1. line 1. ἡμέραις, for *age*, life-time (as we should say, *reign*). A Hebraism; though a Classical writer might have used χρόνοις.

4. ᾗ ὄνομα, formed on the Latin *cui nomen;* though one might rather have expected the genit. ἧς, as just after. At ὄνομα sup. ἦν.

6. ἐξ οἴκου Δ. These words are to be construed with πάρθενον, the words μεμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσὴφ being *transposed.*

10. εὐλογημένη ἐν γυναιξίν. There is an *emphasis* on εὐλογημένη; and ἐν γυναιξίν is like the Latin *inter feminas.* The simple genit. is more *Classical* Greek; the sense being, '*happiest of* women.'

11. ἰδοῦσα. 'on beholding [him].'

14. εὗρες, 'thou hast found;' aor. 2. for aor. 1., a form only occurring in very late Greek writers.

15. παρὰ τῷ Θεῷ, *apud Deum.* The phrase εὑρ. χάριν παρὰ τῷ Θεῷ, or ἐνώπιον τοῦ Θεοῦ, is formed on Hebraism, and means 'to obtain acceptance from' any one.

15. συλλήψῃ ἐν γαστρί. Supp. βρέφος.

PAGE 2. l. 3. υἱὸς Ὑψίστου κληθήσεται, 'shall have the appellation Son of the Highest.'

4. ἐπὶ τόν. A Hellenistic syntax for the Classical τῷ or τοῦ.

5. εἰς τοὺς αἰῶνας, lit. 'unto the ages of eternity,' eq. to 'for ever.'

6. οὐκ ἔσται τέλος, 'there shall not be an end; the verb ἔσται being taken *impersonally*.

8. ἀποκριθεὶς εἶπεν, 'said in answer.'

9. πνεῦμα ἅγιον. Meaning 'the influence' (*vis*, nearly eq. to δύναμις just after) of the Holy Sp.

11. ἐπισκιάσει σοι, lit. 'shall cast the shadow [of his divine influence] over thee.' The dat. is gov. of the prep. in comp. ἐπί.

12. τὸ γεννώμενον, scil. βρέφος, for τὸ γέννημα, *thy offspring*. At ἅγιον supp. ὄν.

14. ἡ δούλη Κυρίου. Supp., as verb to this nomin. πάρεστι, or the like. So, in a similar expression of acquiescence, at Act. ix. 10. ἰδοὺ, ἐγὼ Κύριε, supp. πάρειμι.

γένοιτό μοι κατὰ τὸ ῥ. σ. At γεν. supp. τὸ πρᾶγμα. Render, 'May it happen according to thy word!'

17. οὕτως ἦν. The adv. οὕτως belongs to ἔχον unders., the sense being 'ita se habebat,' 'took place in the manner [following].' Μνηστ. must be construed with τῷ Ἰ. Render, 'after his mother had been espoused.' The genit. is not a gen. *absol.*, but one of *time*, as infra l. 22.

19. πρὶν ἢ—συνελθεῖν. The same construction (inf. aor. foll. by accus.) occurs also in Mk. xiv. 30., Act. ii. 20. and vii. 2., and sometimes in Classical writers. Of course πρ. is pleonastic.

20. ἔχουσα. Supp. βρέφος.

21. ἐβουλήθη, 'was inclined.'

24. ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος. Genit. of *time*, '*while*.'

25. παραλαβεῖν. Supp. εἰς οἰκίαν. At τὴν γυν. σου unders. ὡς, *velut*.

PAGE 3. l. 2. ἐκ, *from*, denoting *origin*.

13. ἐν ταῖς ἡμερ. ἐκ., 'at that time.'

14. ἐξῆλθε, 'there went forth,' was promulgated.

15. ἀπογράφεσθαι. Here and just after the form is not *pass.*, but *midd.* in a reciprocal sense, *to enregister themselves;* the country denoted by οἰκουμένην being put, as oft., for its *inhabitants*, οἰκήτορας.

17. τὴν ἰδ. Article for possess. pron. *his.*

21. ἀπογράψασθαι, 'to enregister himself.'

23. ἐν τῷ εἶναι αὐτοὺς, lit. 'while they were being there.' An idiom like that at Luke ii. 27. ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον, and ἀπογράφεσθαι τὴν πᾶσαν οἰκουμένην.

24. τοῦ τεκεῖν. scil. αὐτὴν, 'for her bringing forth.' Verb in inf. for noun subst.

25. τὸν υἱὸν αὐτ. τὸν πρ. 'her son, her first-born;' the art. being thus used by way of *explanation.*

PAGE 4. l. 1. ἀνέκλινεν ἐν τῇ φ. 'cradled him in the cattle-stall,' as opp. to κατάλυμα, the inn itself.

4. φυλάσσοντες φυλακὰς τ. ν. An example of the use of the verb (or particip.) with its cognate noun; lit. 'watching the watches of the night,' which were four, and usu. taken by *relief* by those who *stood guard* over any thing, as here the *flocks.*

6. ἐπέστη αὐτοῖς, 'there came suddenly to their view.' The dat. is gov. of the ἐπὶ in comp. Δόξα Θεοῦ, namely that of the *Schechinah*, or symbol of the Divine Presence. In περιέλαμψεν αὐτοῖς the accus. belongs to the prep. περί.

10. εὐαγγελίζομαι ὑμῖν χαρὰν μ. 'I bring you the joyful message.'

12. ἐτέχθη ὑμῖν. A dat. *commodi*, 'for you,' i.e. for your advantage, your salvation, as in Mk. ix. 3; Lu. xii. 21. θησαυρίζειν ἑαυτῷ.

14. αἰνούντων. The plur. is used, though the antecedent στρατιᾶς is in the sing. because στρ. is a noun of *multitude*. At the substantives, δόξα, εἰρήνη, and εὐδοκία, there is an ellips. of the verb subst. ἔστω, or ἔστι.

18. οἱ ἄνθρωποι οἱ ποιμ. Here ποιμ. is in apposition with, and explicative of, the foregoing οἱ ἄνθρωποι, eq. to 'the *men* [as opposed to the angels], namely, the shepherds.'

20. ῥῆμα, *matter*, or affair, = πρᾶγμα, as just after, and elsewhere in N. T., and oft. in Sept.

21. σπεύσαντες, partic. for adv. σπουδῇ, in haste.

Page 5. l. 1. ἴδοντες. Particip. for Latin gerund, denoting *occasion*, 'on the sight thereof.'

6. ἐπλήσθησαν αἱ ἡμ. τοῦ καθ. αὐτὴν, 'when the days [i.e. time] of their purification [viz. that of the mother and holy infant] were completed.' Καθαρισμοῦ is a gen. of *time*, 'the period *at* which the purification should take place.'

20. γεννᾶται, 'is to be born,' fut. mid., contract, with the force of fut. *pass*.

Page 6. l. 6. ἐλθὼν ἔστη, 'it came and stood,' as just after πέσοντες προσεκύνησαν, and often elsewhere, where we should use two *verbs*. Οὗ is put elliptically for τοῦ τόπου οὗ.

10. προσήνεγκαν αὐτῷ δῶρα. The dat. is governed of the prep. πρὸς *unto* in compos., as in Act. vii. 42. The accusatives χρυσὸν, &c., are in apposition with, and expl. of δῶρα, 'namely, gold,' &c.

19. εἴπω σοι. Dat. for accus. and πρός.

21. τοῦ ἀπολέσαι, genit. of *purpose*, 'in order to destroy.'

PAGE 7. l. 2. ἀποστείλας. Supp. ἄνδρας, or some similar term.

5. ἀπὸ διετοῦς. Here διετ. is genit. of the subst. διετὲς, οῦς = Lat. *bimatus*, 'two years of age.' Κατωτέρω, lit. 'further down,' namely, in age, i.e. *younger*.

7. φαίνεται. Narrative pres. for impf. or aor. 2.

16. κατ' ὄναρ, 'by dream.'

20. ἦν ὑποτασσ. αὐτοῖς, 'he was in subjection to them,' rendering them obedience.

21. σοφίᾳ καὶ ἡλ. Datives of *manner*, 'as respects.' Παρὰ Θεῷ, *apud Deum*, 'in the sight of God.'

PAGE 8. l. 1. παρὰ, for ἀπὸ, as denoting *him from* whom any thing springs, as Matth. xxi. 42. παρὰ Κυρίου. Here, however, it points at John's *Divine commission*.

2. αὐτῷ, for αὐτοῦ, as Lat. *cui nomen*.

4. πρὸ προσ. σου. Hebraism for πρό σου, 'before thee.'

10. δυνασ. This, and the other participles in the sentence, all have the genit. after them, because verbs of *governing*, in whatever way, take the genit.

13. ἐν τῇ ἐρήμῳ, sup. ὄντι.

16. μετανοίας. A genit. of *relation*, as Rom. i. 15. ὑπακοὴ πίστεως.

23. μήποτε αὐτὸς εἴη, 'whether perchance he might be.'

24. ἀπεκρίνατο, 'addressed them.'

25. εἰς μετάν. The εἰς denotes *purpose*, as a little before, signifying 'in order to produce.'

26. ὁ ἰσχυρότερος, 'he who is mightier.'

27. ἱκανὸς, for ἄξιος.

PAGE 9. l. 6. διεκώλυε, *prohibebat*, 'was preventing,' eq. to 'would have prevented.'

9. ἄφες ἄρτι. Supply from the context τοῦτο εἶναι, just before.

10. πᾶσαν τὴν δικ. for πάντα τὰ δικαιώματα, 'all external ordinances.'

11. ἀφίησιν αὐτὸν, namely, βαπτισθῆναι.

13. εὐθέως ἀναβαίνων, 'immediately on rising [from the water].'

14. σχιζομένους, 'being cleaved,' i.e. being opened to give a view of the descent of the Holy Spirit.

18. ἀγαπητὸς, nearly eq. to μονογενὴς, intimating *nearness* and *dearness*. Εὐδόκησα is aor. 1. of *custom*, (as often,) q. d. *quo delectari soleo*.

22. ἡμέρας τεσσ. Accus. of *duration*, as just after ἡμέρας ἐκείνας.

PAGE 10. l. 7. καὶ ὡμολόγησε, 'he even avowed,' i.e. explicitly declared.

12. μέσος, for ἐν μέσῳ, like the Latin *medius*. Ἕστηκε, pf. for pres.

14. οὗ — αὐτοῦ. There is here, as oft. in St. John's writings, a pleonasm of αὐτὸς after the relat. pron. ὅς.

19. ὁ αἴρων, 'who removeth,' i.e. by having expiated them.

PAGE 11. l. 4. ὑστερήσαντος οἴνου, 'when the wine had fallen short.'

7. τί ἐμοὶ καὶ σοὶ, scil. ἔστι, a peculiar form of expression meaning 'what hast thou to do with what belongs to me [only]?'

8. ἡ ὥρα μου, 'my time;' meaning the time for what I purpose to do.

11. ἦσαν — κείμεναι, constr. ἦσαν δὲ κείμεναι ἐκεῖ

ἐξ ὑδρίαι λίθιναι, 'now there were standing there,' &c.

12. χωροῦσαι, 'holding.' To be construed with ὑδρίαι, the words κατὰ τὸν καθ. being *interposed*, and meant to show the *purpose* of so many vats of water standing.

ἀνὰ. This has a *distributive* force, (as at Matth. xx. 9. and 10. Lu. ix. 3. 14.) and, when accompanying nouns of number, its sense may be expressed by our adv. *apiece* (for at-piece).

14. ὕδατος. There is here no ellips. of ἐκ, since verbs *transitive* of *filling* take the simple genit.

23. ὅταν μεθυσθῶσι, 'when they have drunk freely,' sup. ἄνθρωποι. Person. for impers.

24. τὸν ἐλάσσω, contr. for ἐλάσσονα, lit. 'the less good,' i.e. the *inferior* sort.

PAGE 12. l. 8. ἐσφράγισε, 'hath attested, and doth attest.'

10. οὐκ ἐκ μέτρου, 'not [as things are dealt out] by measure,' and consequently sparingly, but *unlimitedly*. At ὃν sup. ἐκεῖνος.

PAGE 13. l. 2. ἐν τῇ χειρὶ αὐτοῦ, for εἰς τὴν χεῖρα αὐ.

3. ὁ ἀπειθῶν αὐτῷ. Verbs of *disobeying* and *disbelieving* govern the dat.

13. οὐ μὴ πιστεύσητε, 'ye will by no means believe;' the οὐ μὴ, when construed with *subjunct.*, and not fut. indic., *strengthening* the negation, as in Matt. xvi. 28. οὐ μὴ γεύσωνται θανάτου, and Joh. xiii. 8. οὐ μὴ νίψῃς τοὺς πόδας μου.

15. πρὶν ἀποθανεῖν, for πρὶν τοῦ ἀποθ. This idiom (which is remarkable) occurs also in Matth. xxvi. 34. 75., Mk. xiv. 72., Lu. xxii. 61., Joh. viii. 58. xiv. 29.

17. ζῇ, 'is to live,' i.e. will recover. A Hebr. idiom, found in the Sept.

18. τῷ λόγῳ ᾧ εἶπεν, by grammatical attraction (whereby the relat. is put in the case of its antecedent, instead of that required by the verb following) for ὅν.

PAGE 14. l. 1. κομψ. ἔσχε. Und. ἑαυτὸν, comp. the Latin *melius se habere*. Render, 'began to be better.'

2. ὥραν ἑβδόμην. Accus. of *time*, as oft. in the terms ὥρα and ἡμέρα.

4. ὅτι ἐν ἐκ. &c. Supp. from the context, ἐγένετο, 'it took place.'

9. ἤγγικε, 'is at hand.'

10. πεπλήρωται, lit. 'the time for its arrival is complete.'

βαλλ. ἀμφιβλ. A piscatory phrase to denote the using of a cast-net.

δεῦτε, for δεῦρ' ἴτε.

προβὰς ἐκ, 'on proceeding thence.'

ἀπῆλθον ὅπ. αὐτ. Eq. to ἠκολούθησαν.

PAGE 15. l. 3. φήμη αὐτοῦ. Here αὐτοῦ is genit. of relation or object (for περὶ αὐτοῦ); 'the report *respecting* him.'

13. μακάριοι. Supp. εἰσί.

οἱ πεινῶντες καὶ διψ. τὴν δ. Meaning metaphorically 'those who ardently pursue righteousness.'

17. τὸν Θεὸν ὄψονται, i.e. (by a Hebraism) 'will enjoy His especial favour,' and entire acceptance.

PAGE 16. l. 1. υἱοὶ Θεοῦ, 'sons of God,' viz. as *conformed* to His image.

7. ψευδόμενοι, 'speaking falsely.' Particip. for adv. ψευδῶς.

ἕνεκεν ἐμοῦ, 'for my sake,' = in my cause.

14. οὐκ ἔσῃ. A Hebraic idiom, by which the fut. indic. is used for the subjunct. with μή. Render, 'thou must not be.'

17. ἑστῶτας προσεύχεσθαι, constr. with φιλοῦσιν, and render: 'for they love to pray standing in the synagogue:' with allusion to the *standing* posture of the Jews in prayer.

18. τοῖς ἀνθρώποις, 'by men,' for ὑπὸ τῶν ἀνθρώπων. Supp. προσευχόμενοι, from προσεύχεσθαι.

21. ἐν τῷ κρυπτῷ, an adverbial phrase for adverb κρυπτῶς; as just after, ἐν τῷ φανερῷ for φανερῶς.

23. ὥσπερ οἱ ἐθν. Supp. ποιοῦσι.

25. ἐν τῇ πολυλογίᾳ αὐτῶν, for κατὰ πολυλολίαν, 'on account of their much speaking.'

PAGE 17. l. 4. ὁ ἐν τοῖς οὐρ. Unders. ὤν.

ἁγιασθήτω, 'let it be hallowed,' namely, by being glorified; nearly equiv. to δοξασθήτω.

7. ὡς ἐν οὐρ. καὶ, for ὡς — οὕτως καὶ, &c.

10. ἀφίεμεν τοῖς ὀφειλ. ἡ. Supp. αὐτὰ, i.e. ὀφειλήματα.

12. τοῦ πονηροῦ, 'from evil,' or 'the Evil One,' the *Tempter*.

PAGE 18. l. 10. ἀνθέξεται. The genit. is governed by the prep. ἀντὶ in compos.

14. μὴ μερ. τῇ ψυχῇ, dat. of *cause*, 'be not anxiously careful about your life,' i.e. its preservation by sustenance; and so at τῷ σώματι.

16. πλεῖον, 'of more consequence.'

18. μεριμνῶν, particip. of *mode*, '*by* taking anxious thought.'

19. ἡλικίαν, *time of life, life-time, age.*

PAGE 19. l. 15. οἱ ποταμοί, 'the *floods*,' like rivers.

18. τὴν πέτραν, 'the rock,' i.e. rocky ground. And so just after τὴν ἄμμον, meaning the sandy ground. The art. here denotes *kind*, or *nature*.

20. ὁμοιωθήσεται, 'he shall be like.' The art. τῷ τὸν ὄχλον ἐπικ. αὐτῷ, infin. with art. considered as a *noun*, and followed by acc. as the *object* of the verb, as in Joh. ii. 20. διὰ τὸ αὐτὸν γινώσκειν πάντας. The dat. αὐτῷ is governed of the ἐπί in ἐπικεῖσθαι.

13. ἐπαναγαγεῖν. Supp. τὴν ναῦν. By ἐπί is meant *to* [seaward], nearly equiv. to our *off*. εἰς ἄγραν, lit. 'for a catch,' i.e. as we should say, a *haul*.

20. κοπιάσαντες, 'after having toiled.' Οὐδὲν ἔλ. 'we caught nothing.'

23. συνέκλεισαν, lit. 'they enclosed [in the meshes of the net'].

24. διερρήγνυτο, 'was breaking,' had well nig broken; and so p. 20. l. 4.

PAGE 21. l. 2. τοῦ ἐλθόντας συλλαβ. αὐτοῖς. O of the many examples in N. T. of inf. with (by an ellips. of ἕνεκα, or some other prep tion) to indicate *purpose*, where the n classical construction would be ἵνα ἔλθωσ συλλάβωνται. Comp. Ja. v. 17. προσηύξατ μὴ βρέξαι.

συλλαβ. αὐτοῖς. Verbs of *helping* (esp. compounded with σύν) govern the dat. latter case, the dative is in effect gover the σύν; and so here the literal sense is t hold with them.'

5. *προσέπεσε τοῖς γ.* The dat. is gov. of the *πρὸς* in compos. with *ἔπεσε.*

10. *ᾗ συνέλαβον.* Here *ᾗ* is, by grammatical attraction, for *ἣν*, which the verb *συνέλ.* required.

11. *ἀπὸ τοῦ νῦν.* An example of an adverb of time used adjectively with the ellips. of *χρόνου.*

12. *προσ. αὐτῷ.* Here *προσ.* has the *dat.*, as usual in N. T. In the Classical, especially the purer, writers, it has the *accus.* The *dat.* may be accounted for from the implied notion of *obedience* contained in *προσκ.*, or from the prep. in composition *πρός.*

17. *ὅρα μηδ. εἰπῇς.* This use of the imper. *ὅρα* with *μὴ* (expressed or implied) occ. also in Matt. viii. 4. xviii. 10., 1 Thess. v. 15.

19. *προσήνεγκε—αὐτοῖς.* The construction is: *προσήνεγκε τὸ δῶρον ὃ προσέταξε* M. *εἰς μαρτ. αὐτοῖς περὶ τοῦ καθ. σου.* 'for a testimony to them [as to the fact] of your being healed.'

PAGE 22. *ἠκούσθη*, l. 2. 'it was heard.' Impers.

2. *εἰς οἶκον*, 'at the house,' as we should say, 'at home,' = *ἐν οἴκῳ.*

4. At *τὰ πρὸς τὴν θύραν* supp. *μέρη.*

5. *καὶ ἔρχονται πρὸς—τεσσάρων.* The construction is: *καὶ ἔρχ.* (*ἄνθρωποι*) *φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμ. ὑπὸ τεσσ.*

8. *προσεγγίσαι αὐτῷ.* Verbs of *approaching* (as *ἐγγίζω, πελάζω*, &c.) take the dat., esp. when united with a *preposition* (as here *πρὸς*); which is also prefixed to the *subst.* Indeed they almost all, when simple, take the dat., as being derived from adverbs (used as *prepositions*) which take the dat.

9. ἐξορύξαντες, 'having dug through [the roof].'

16. ἐφ' ᾧ, for τὸ κλιν. ἐφ' ᾧ κατ.

22. προσεύξασθαι. Infin. of purpose, as in Joh. xiv. 2., Eph. iii. 16., though the article in genit. τοῦ is more usual.

23. ἐν τῇ προσευχῇ τοῦ Θεοῦ, 'in prayer addressed to God.'

PAGE 23. l. 16. ἐλθὼν θεραπεύσω ἀ., lit. 'I having come will heal him.'

19. ἱκανὸς, for ἄξιος.

20. εἰπε λόγῳ, 'speak at a word,' i. e. Issue thy *fiat* at once. Ἰασθησ. 'will be healed.'

25. καὶ ὡς ἐπίστ. γενηθ. σοι. The full construction is: καὶ ὡς ἐπίστ. οὕτω γεν. The οὕτως is usu. *expressed*, (as in Act. viii. 32., Rom. v. 15, 18.) but sometimes omitted.

PAGE 24. l. 3. ὑγιαίνοντα, 'in health.'

8. ἐξεκομίζετο, Lat. *efferebatur*, 'was being carried out [for burial].'

υἱὸς μον. τῇ μητρὶ. Dat. of *reference*, implying *possession*, put for genit.

9. καὶ αὐτὴ χήρα. Supp. ἦν.

ὄχλος ἱκανὸς, 'a considerable multitude.'

13. οἱ δὲ βαστ. ἔστησαν, 'whereupon the bearers stopped.'

23. μήτι, Lat. *an forte?* meaning, 'Is it so or not?' as in the parallel passage of Joh. iv. 29. μήτι οὗτός ἐστιν ὁ Χριστός;

PAGE 25. l. 4. ὁ σπείρων. Part. with the article put for subst., *a sower*.

6. ἐν τῷ σπεῖραι. Verb infin. put for a verbal subst., 'as he was sowing.'

ὃ μὲν scil. μέρος τοῦ σπέρματος.

9. τὰ πετρώδη. Supp. χωρία, 'places.'

11. τὰς ἀκάνθας, for τὰ ἀκανθώδη χωρία, 'thorny ground.'

PAGE 25. l. 13. ἔδωκε, 'it gave forth, yielded, bore.'

16. ὁ ἔχων. Particip. with art. for ἐκεῖνος ὃς ἔχει.—Ἀκούειν. *Infin.* of purpose, more usu. accompanied by the article τοῦ, which would form a *genit.* of purpose.

17. ἔστιν, *means.*

21. αἴρει—αὐτῶν. The construction is: εἶτα ἔρχεται καὶ αἴρει ἀπὸ τῆς καρδίας αὐτῶν τὸν λόγον τὸν ἐσπ. ἐν τ. καρδ. The first verb ἐρχ. is in close connection with the second. Render, 'goes and takes away,' as in Matt. xii. 45. πορεύεται καὶ παραλάμβανει. Mk. ii. 18. ἔρχονται καὶ λέγουσι. Joh. i. 40. ἔρχετε καὶ ἴδετε. The more usual construction is *particip.* foll. by verb, or verb by particip. Comp. Lu. xiii. 14. ἐρχόμενοι θεραπεύεσθε, 'come and be healed,' and oft. with ἐλθών. In the *verbs* a notion of *quickness* is implied, and still more in the use of the *particip.* and *verb.*

PAGE 26. l. 1. πρὸς καιρόν. Here μόνον is implied.

4. οἱ ἀκούσαντες, 'who have heard,' i. e. given ear to, the word.

καὶ, 'and [then].'

11. οἵτινες — κατέχονται. The construction is: οἵτινες, ἀκούσαντες τὸν λόγον, παραδέχονται αὐτὴν ἐν καρδίᾳ κ. κ. ἀγ. (for εἰς καρδίαν καλὴν καὶ ἀγ.) καὶ κατέχουσιν (αὐτὴν), 'hold it fast,' retain it.

12. ἐν ὑπομονῇ, for ἐφ' ὑπομ., 'with patient perseverance [in well-doing].' Comp. Rom. ii. 7. καθ' ὑπομονὴν ἔργου ἀγάθου.

18. πλεόντων αὐτῶν. Genitives absol. of *time*, 'while.'

26. ἐπετίμησε τῷ ἀνέμῳ. Verbs of *reb* govern the dative, usu. fr. the ἐπί in comp

PAGE 27. l. 4. ἐφοβήθησαν φόβον μέγα strong expression, occurring also in L 9. ἐφοβήθησαν σφόδρα, Matt. xvii. 6. C Matt. ii. 10. ἐχάρησαν χάραν μεγάλην. Th of verbs with an accus. of the cognate nc frequent in the Scriptural, and not ra the Classical, writers.

21. ἔκλαιον καὶ ἐθρ. αὐτὴν, 'were weeping bewailing her.'

22. κρατήσας τῆς χειρὸς αὐτῆς, for the usual κρατ. αὐτὴν τῆς χ., 'having taken he held her) by the hand.' The idiom c also in Matt. ix. 25., Mk. i. 31. v. 41., an in Sept., but not in Class. We have the and gen. in Mk. ix. 27.

26. ἐξέστησαν ἐκστάσει μεγ. for the more construction ἔκστασιν, verb with cognate But the *dative* is not unfrequent, as Joh 29. χαρᾷ χαίρει.

PAGE 28. l. 1. ἐσπλ. περὶ αὐτῶν, 'had co sion on them.'

4. καὶ, *accordingly*. Προσκαλ., 'having to him.'

23. οὐδὲ φαγ. ηὐκ., 'had not even ti take their meals.'

PAGE 29. l. 11. ἡ ὥρα ἤδη παρῆλθε, 'th [i. e. time of day] is now far advanced.'

13. κύκλῳ, for ἐν κύκλῳ, adverbial phra adj. *circumjacent*.

15. καὶ τὸ φαγεῖν οὐχ εἶχ., lit. 'they hav [aught] to eat,' that they may eat.

18. διακ. δην. ἄρτους. Genit. of *price*, as

though here there is an ellips. of ἄξιος or such like.

PAGE 30. l. 6. τὸ περισσεῦσαν. Supp. μέρος.
10. ἐποίησε, 'had worked.'
16. ἕως — ἀπολύσῃ, 'while he should dismiss.'
20. προσεύξασθαι. Inf. of purpose for τοῦ προσ.
κατ' ἰδίαν. An adverbial phrase for adv. *apart.*

PAGE 31. l. 1. ἤρχοντο, 'set about going.'
4. βασανιζομένους. Lat. *laborantes, harassed.*
ἐν τῷ ἐλ., 'in rowing.' Inf. for verbal noun.
12. ἐγώ εἰμι. Supp. αὐτὸς, 'I am he [the person whom you seek].'
14. ἐκόπασεν, *lulled, ceased.* Neut. for pass.
οἱ ἐν τῷ πλοίῳ. Supp. ὄντες.
21. τίνα με λέγουσι — εἶναι. Here, as in Latin, the infin. is used by way of distinguishing the *object*, as is esp. the case in verbs of *saying*; e.g. Lu. xxiv. 23. λέγουσαι καὶ ὀπτασίαν ἀγγέλων ἑωρακέναι.

PAGE 32. l. 4. σὰρξ καὶ αἷμα, 'flesh-and-blood.' A Hebraic expression, to denote *Man* with allusion to his gross faculties, dull to comprehend purely spiritual truths.
8. κατισχ. αὐτῆς. Here the *gen.* is used, and not (as in the earlier Greek writers) the *accus.*, because verbs denoting the *getting the better of* (e.g. ὑπερφέρειν, ὑπερέχειν, &c.) may take the genit. In such cases, however, the genit. is rather governed of the *prep.* than the verb.

PAGE 33. l. 7. τὴν ψυχὴν — ζημιωθῇ. The accus. here is accounted for on the principle that verbs which (as ζημιόω) take two accusatives, of person and of thing, in the act. voice,

retain in the *passive* the accus. of *thing*, as here and in Philipp. iii. 8. An accus. of *pers.* occurs indeed in Lu. ix. 25. ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς. But there the *person* is *put for* the thing, by way of making the case the stronger, thus designating the loss in question as no less than that of the *whole man*, body and soul. So Matt. x. 28. φοβήθητε δὲ—τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γεέννῃ.

12. τὴν πρᾶξιν αὐτοῦ, 'his conduct.'

18. μετεμορφώθη, 'was transfigured,' namely, by a change in the μορφή, or outward form, esp. the *countenance*. So Luke has: τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον ἐγένετο.

23. τὴν ἔξοδον αὐτοῦ ἣν πλ. The full sense is, 'his departure from life after the fulfilment of its great purpose.'

PAGE 34. l. 5. ἐνετείλατο αὐτοῖς, 'laid the injunction on them.' Verbs of *enjoining* and *commanding*, take the dat. by force of the prep. in comp.

20. συνᾶραι λόγον, 'to close or settle accounts.'

23. μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, 'but he not having [wherewithal] to repay.' An ellips. of χρήματα. Or rather we should render, 'not being *able* to repay.'

PAGE 35. l. 4. καὶ ἀποδοθῆναι. Render, 'to be paid back.' Supp. τὸ χρῆμα, or such like, namely the produce of the sale. At πεσὼν supp. εἰς πρόσωπον.

5. μακροθύμησον ἐπ' ἐμοί, 'be patient towards me,' i. e. wait longer for the debt.

13. εἴ τι, for ὅ τι, *whatever*.

21. διεσάφησαν, 'they made fully known.'

PAGE 36. l. 12. ἦν δὲ Μαρία ἡ ἀλείψ., 'Now Mary was the person who anointed.' Ἧς ἀδελφ.

17. ὃν φιλεῖς, put for ἐκεῖνος ὃν φ.

22. κεκοίμηται, 'is asleep.'

PAGE 37. l. 1. παῤῥησίᾳ, 'in plain speech,' plainly.

2. χαίρω — ἐκεῖ. The construction is: καὶ χαίρω ὅτι οὐκ ἤμην ἐκεῖ δι' ὑμᾶς ('on your account') ἵνα πιστεύσητε, 'in order that,' &c. Ἤμην is a later Greek form, for the Class. ἦν.

5. τέσσ. ἡμ. ἔχοντας, 'having passed four days;' for ἔχειν, when used of *time*, oft. signifies *to pass* or spend any period.

17. κἂν ἀποθάνῃ, 'though he die,' lit. 'have died.'

18. οὐ μὴ ἀποθ. The two negatives strengthen the negation, 'shall by no means die.'

21. ἐφώνησε, 'summoned.'

PAGE 38. l. 3. ἰδοῦσα αὐτόν. Particip. for Lat. gerund, 'on seeing him.'

8. ἐνεβριμήσατο τῷ πνεύματι, 'was exceedingly troubled in spirit.' The words καὶ ἐτάραξεν αὐτὸν are *explanatory* of the foregoing, and mean, that 'he suffered great perturbation.'

14. ἐπέκειτο ἐπ' αὐτῷ, 'was placed at its mouth.'

18. τεταρταῖος γάρ ἐστι, 'he has been four days dead,' or in the grave.

PAGE 39. l. 16. τί ποιοῦμεν, 'what are we doing?' or what are we about?

18. ἐὰν ἀφῶμεν αὐτὸν οὕτω, lit. 'if we thus let him off,' or go scot-free.

21. εἷς τις ἐξ αὐτῶν, 'a certain person of them.'

24. *συμφέρει ἡμῖν ἵνα—καὶ μή.* The full constr. is *συμφ. μᾶλλον—ἤ.* At *ἀπόληται* repeat *ἵνα.*

PAGE 40. l. 4. *παῤῥησίᾳ, openly.*

περιεπάτει, 'was conversant with.'

9. *τὸ πρόσωπον αὐτοῦ ἐστήριξε πορεύεσθαι,* a Hebr. form of expression, denoting *full purpose* to do a thing.

17. *θέλεις εἴπωμεν — ἐποίησε.* The full sense and true construction are, 'Wouldst thou that we should do as also Elias did, bid fire to descend from heaven, and consume them.' The use of the subjunctive after *θέλω* put interrogatively, does not *require ἵνα* to be supplied, though it is often *expressed.*

20. *ἐπετίμησεν αὐτοῖς,* 'he reproved them.' On what principle verbs of rebuking take the dative, I have shown in my Lexicon on the Gr. Test. *in voce.*

PAGE 41. l. 3. *ἀνὰ δύο,* by *twos,* in two by two. So Lu. ix. 14. *κλισίας ἀνὰ πεντήκοντα.* On this distributive force of *ἀνὰ* see my Lex. N. T.

10. *υἱὸς εἰρήνης,* meaning (by Hebraism) 'deserving of the peace, or blessedness, which we pronounce.'

11. *ἐπαναπαύσεται ἐπ' αὐτὸν,* 'shall abide upon it,' remain there.

14. *ἤγγικεν,* 'has come near,' is at hand.

22. *ἐν ὀνόματι σου,* 'by virtue of power from thee.'

2. *ἐξουσίαν τοῦ πατεῖν,* genit. of *reference,* as in Act. vii. 1. and elsewhere.

PAGE 42. l. 1. *οὐδὲν ὑμᾶς οὐ μὴ ἀδ.* This

triple negat. (which is very rare, though occurring in New Test. at Hebr. xiii. 5. οὐδ' οὐ μή σε ἐγκαταλίπω, and in Class. writers, as Lucian. Pisc. ii. οὐδὲν οὐ μὴ γένηται ἄδικον, Δικαιοσύνης συμπαρούσης,) is highly intensitive. Render, 'And nothing shall in any respect harm you.'

2. πλὴν, put for the Class. πλὴν ἀλλὰ, *however*, as in Lu. xxii. 42. πλὴν τὸ θέλημά μου. Philipp. iii. 16. πλὴν εἰς ὃ ἐφθάσαμεν, &c.

6. ἐκπειράζων αὐτὸν, 'making trial of him in his knowledge of the Divine law.'

7. τὶ ποιήσας, particip. denoting *means*; lit. 'by doing what?'

17. θελὼν δικαιοῦν ἑαυτὸν, 'wishing to prove himself righteous.'

21. λῃσταῖς περιέπεσον, lit. 'fell in with,' for Class. περιετύγχανε. The dative depends on the περὶ in composition.

23. πληγὰς ἐπιθέντες. Supp. αὐτῷ, 'having inflicted stripes upon him.' The phrase occurs also in Act. xvi. 23., and occasionally in the Class. wr.

26. συγκυρίαν, put for the Class. συντυχίαν.

PAGE 43. l. 1. ἐν τῇ ὁδῷ, 'by that road.'

3. κατὰ τὸν τόπον, lit. 'over-against the place [where he lay].'

10. ἐπεμελήθη, αὐτοῦ. Verbs denoting to *be careful about* a thing have a genit., though sometimes with the prep. περί.

11. ἐκβαλὼν, 'having put down, or disbursed.'

ἐν τῷ ἐπαν. με, 'on my coming back.'

18. ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ, 'he who exercised the kindness with (i.e. towards) him.' A Hebrew form of expression frequent in the Sept.

PAGE 44. l. 1. περιεσπᾶτο περί. The full sense is: "had her attention diverted by being occupied about much ministration [to the wants of her guest].' At ἐπιστᾶσα supp. the dat. αὐτῷ, which is *expressed* in Lu. ii. 9., xxiv. 4.

2. οὐ μέλει σοι; 'Is it not matter of concern to thee that?' &c.

4. ἵνα μοι συναντιλ. lit. 'that she bear a hand for help with me.'

7. ἑνός ἐστι χρεία, 'of one thing there is [especial] need.'

PAGE 44. l. 8. τὴν ἀγ. μερ. ἥτις, &c.] 'the *good* portion which shall not be taken away from her.'

11. εἰπε τῷ ἀδελφῷ, 'give direction to my brother.'

16. ὅτι οὐκ ἐν τῷ — αὐτοῦ. The construction is: ὅτι ἐν τῷ περ. τινι ἡ ζωὴ αὐτοῦ οὔκ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ. 'For in any one's abounding, (i.e. when he abounds in wealth,) his life [and happiness] does not depend on his possessions.'

21. ἡ χώρα, 'the estate,' landed property, = Lat. *ager*. Εὐφορ. 'was abundantly productive.'

22. οὐκ ἔχω που, an ellips. of χῶρον, as we should say, I have no place where to, &c. Συνάξω, 'I may stow.'

PAGE 45. l. 3. τῇ ψυχῇ μου. A Hebraism, 'for *myself*.'

4. κείμενα, for ἀποκείμενα, 'laid up.' Ἀναπαύου, 'rest thyself.'

5. εὐφραίνου, 'enjoy thyself.'

6. ταυτῇ τῇ νυκτί, 'on this very night.'

9. εἰς Θεὸν, 'unto God,' i.e. to God's glory, by being employed for man's benefit.

10. διεπορεύετο κατὰ πόλεις καὶ κώμας διδ. 'he traversed [the country], teaching by cities and villages,' i. e. city by city, and village by village.

13. εἰ ὀλίγοι οἱ σωζ. 'whether those who should be saved were few?' On this peculiar use of εἰ in direct interrogation see my Lex. N. T.

19. μισεῖ, i. e. 'comparatively hates' by *loving less*, what is expressed by Lat. *posthabere*, *to set less by*, as referred to μισεῖν τὴν ἑαυτοῦ ψυχήν.

PAGE 46. l. 13. καὶ ἀπολέσας ἓν ἐξ αὐτῶν, 'and having lost one out of them.'

23. ἢ, for μᾶλλον ἤ.

PAGE 47. l. 9. τὸ ἐπιβάλλον (repeat μοι), sup. μέρος, 'the portion which falls to me.'

6. τὸν βίον, 'his substance,' art. for pron. poss.

7. συναγαγὼν ἅπαντα, 'having drawn together the whole of his effects,' i. e. turned them into money.

χώραν μακρὰν, 'far away,' adv. for adject.

10. ζῶν ἀσώτως, 'by living dissolutely. Particip. of *means*.

PAGE 47. l. 12. ἰσχυρὸς, 'severe, grievous.'

13. κατὰ τὴν χώραν, 'over that country.'

14. ἐκολλήθη, 'attached himself' by engagement.

16. εἰς τοὺς ἀγρους ἀ. 'to his farm,' or estate.

18. ὧν ἡσθ. by attraction, for ἃ ἡσθ.

19. ἐδίδου, supp. τί, 'aught [of money].'

21. περισσεύουσιν ἄρτων, 'have bread in abundance.' Μίσθιοι, for μισθωτοί.

22. ἀπόλλυμι, 'I am perishing.'

PAGE 48. l. 10. δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, lit. 'bestow a ring upon his hand.'

21. τί εἴη ταῦτα, 'what these things might mean.'

22. ἥκει, 'is come;' pres. form with pf. sense

26. παρεκάλει αὐτὸν, sup. εἰσελθεῖν, fr. the foregoing ἐξελθών.

28. δουλεύω σοι, 'have I been and am serving thee.'

PAGE 49. l. 3. ὁ υἱός σου οὗτος, 'that son of thine.'

4. ὁ καταφαγὼν τὸν βίον, 'who consumed thy substance.'

8. τὰ ἔμα, und. χρήματα, *property*.

14. διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπ. ἀ. 'was accused unto him as one squandering his property.'

15. Ἅτ τί (standing for διάτι) supp. ἔστι, or ὅτι.

16. ἀπόδος τὸν λόγ. τῆς οἰκ. σου. 'Give up the account of thy stewardship.'

PAGE 50. l. 2. ἀφαιρεῖται, 'is taken from me.'

4. ἔγνων, 'I have decided.'

17. ὁ κύριος, viz. τοῦ οἰκονόμου, the steward's master.

18 τῆς ἀδικίας, for adj. ἄδικον, by Hebraism.

19. φρονιμώτερος ὑπὲρ τ. lit. 'wiser beyond, i. e. than. A Hebraism.

20. εἰς τὴν γενεὰν τὴν ἑαυτῶν, 'unto, or for, their generation.'

22. ἐκ τοῦ μ. 'out of the mammon of,' &c.

23. ἐκλίπητε. Sup. βίον. Δέξωνται is to be taken *impersonally*; the sense being, 'that ye may be received.'

25. ἐνεδιδύσκετο, 'was wont to be clothed.'

PAGE 51. l. 2. ἐβέβλητο, 'was laid.'
6. ἀλλὰ καί, 'yea even.'
11. ἐν τῷ ἄδῃ, sup. ὄν.
17. ὕδατος, sup. ἐπί.
25. ἐστήρικται, 'is fixedly placed.'
διαβῆναι, 'to pass over.'
27. οἱ ἐκεῖθην, 'those who wish to pass [thence]' (i. e. from your side).
μὴ διαπ. 'may not go across.'

PAGE 52. l. 2. ὅπως διαμαρτ. αὐτοῖς, 'in order that he may warn them.'
11. πεισθήσονται. Supp. μετανοεῖν fr. the preceding μετανοήσουσιν.
13. ἐν τῷ πορ. αὐτόν. Inf. with art. used as subst., but accompanied by accus., not *genit.*, as the *subst.* would require. So l. 23. ἐν τῷ ὑπάγειν αὐτούς.
23. ἰδὼν ὅτι ἰάθη, 'on perceiving that he was healed.'

PAGE 53. l. 2. οἱ δέκα, 'the [whole] ten.'
3. οἱ ἐννέα, 'the [remaining] nine.'
16. σταθεὶς, Lat. *consistens*, 'standing up,' in allusion to the *standing* in prayer, among the Jews.
17. πρὸς ἑαυτὸν, *apud sese*, 'to himself.'
18. οἱ λοιποὶ τῶν ἀνθρώπων, for οἱ λοιποὶ ἄνθρωποι, as in Revel. x. 20. et al. The next words ἅρπαγες, ἄδ. and μοιχ. are in apposition. The full construction is, 'I am not as other men are, [who are] ἅρπαγες,' &c.

PAGE 54. l. 1. δὶς τοῦ σαββ. gen. of *time*,

noting its duration, '*twice in* the week,' where sometimes ἐπὶ is expressed.

5. ὁ Θεὸς, O God. The article ὁ, ἡ, τὸ, before the vocative, being equiv. to our O as a sign of the vocative.

6. μοι τῷ ἁμαρτωλῷ. Here ἁμαρτία is in apposition with μοι; the full sense being, 'to me who am a sinner.'

8. ἢ ἐκ, for μᾶλλον ἢ ἐκ = μᾶλλ. ἐκείνου.

Page 55. l. 2. τί ἀγαθὸν ποιήσας, lit. 'by having done what good,' i. e. course of good action.

11. τί ἔτι ὑστερῶ. Here the accus. is dependent on κατὰ, or some other prep. understood; the full sense being, 'in what am I yet deficient?' accus. of reference *to what.*

17. στυγνάσας ἐπὶ λόγῳ, lit. '*lowering* at what was said.'

19. περιβλεψάμενος, 'looking around [at the disciples].'

Page 56. l. 5. παρὰ ἀνθρ. 'as regards men,' i. e. the power of man.

11. πορευόμεθα εἰς Ἱερ. 'we are going to Jerusalem,' are on our way thither.

παραδοθήσεται, '*will* be betrayed.' And so in all the futures throughout the rest of the sentence.

Page 57. l. 2. ἐκάθητο, 'was sitting.'

4. παρέρχεται, 'is passing by.'

6. ἐπετίμησεν αὐτῷ, ἵνα σιωπ. 'strictly charged him that he should be silent.'

12. ἵνα ἀναβλέψω, a *brief* form of expression, to be supplied from the preceding. In full it would be θέλω ποιήσῃς, 'shouldst cause,' &c.

17. ὅτε ἤγγισεε, 'when he had come nigh.'

PAGE 58. l. 2. ὁ ἐλθὼν, 'who had come.'

4. εἰς ὑπάντησιν αὐτῷ, for εἰς τὸ ὑπαντᾶν αὐτῷ. Verbal nouns, with εἰς and περὶ, are often used for the verb in the inf. preceded by τό.

16. πρωΐας δὲ, sup. γενομένης, 'early in the morning.'

19. εἰ ἄρα εὑρήσει, [to try] 'if he should find.' Τὶ, 'aught [of fruit].'

PAGE 59. l. 4. πᾶσι τοῖς ἔθνεσιν, 'for all the nations [of the world].' Dat. *commodi*.

12. ἰδόντες, 'on seeing it.'

16. κρατῆσαι αὐτὸν, 'to seize, or apprehend him;' in which sense κρατεῖν takes an accus. But in the sense *to lay hold of*, a genit.

20. παρατηρήσαντες, sup. τὸν καιρὸν, 'watching for an opportunity.'

22. ὑποκρ. ἑαυτὸν δικ. εἶναι, 'feigning themselves to be just (i. e. upright) men.'

PAGE 60. l. 1. ἵνα ἐπιλαβ. α. λόγου, 'that they might lay hold of his speech.' Verbs denoting to *lay* or *take hold of* govern the genit.

5. ἢ οὐ. A brief expression for ἢ οὐκ ἔξεστι.

7. ὑποκριταί. *pretenders* to the character of δίκαιοι.

16. αὐτοῖς ἀπεκρ. Verbs of *answering* take a dat. or its equiv. an acc. with prep.

PAGE 61. l. 1. ἐν ταύταις — κρέμανται, 'by these two commandments are suspended (depend on these) the whole law, and the prophets.'

l. 18. ἐν δόλῳ κρ. 'having seized him by guile and stratagem.'

PAGE 62. l. 3. ἄτερ ὄχλου, 'without tumult.'

6. ἑτοιμάσωμεν. An instance of θέλω *not* foll. by a conjunction (ἵνα, or the like), as in Lu. ix. 54. et al.

φαγεῖν, for ἵνα φάγῃς, found in the parallel passage of Mark.

16. ἐστρωμένον, 'furnished (or provided with all furniture) for the repast,' as tables, couches, cushions, stools, &c.

20. ἡ ὥρα, i.e. τῆς ὀψίας, that appointed for eating the Paschal lamb.

ἀνέπεσε, eq. to ἀνέκειτο. Both of these terms used of what we should call *sitting down* to table.

PAGE 63. l. 2. ἐπιθυμίᾳ ἐπεθύμησα. An instance of an idiom freq. in the Sept., and occurring elsewhere in N. T., in the use of a verb, accompanied by its cognate noun, serving to increase the force of the verb. as in Joh. iii. 29. χαρᾷ χαίρει, Act. iv. 28. παραγγελίᾳ παραγγείλομεν.

3. οὐκέτι οὐ μή. A negation, by this accumulation of negatives, of the strongest kind.

4. ἕως ὅτου (Attic fr. οὗ τινος), sup. χρόνου, *until.*

8. τοῦτό ἐστι τὸ σῶμά μου. Meaning figuratively, 'this represents (*typifies*) my body.'

11. εἰς τὴν ἐμὴν ἀνάμνησιν. Here ἐμὴν stands for ἐμοῦ, as oft. in Class. writers.

14. ὁ ἐσθίων μετ' ἐμοῦ, 'he who is eating with me.'

16. ἀπορευόμενοι περί τινος λέγει, 'being at a loss [to imagine] of whom he is speaking.'

PAGE 64. l. 3. ἐστι, fig. *represents.*

17. ἐν ταύτῃ τῇ νυκτί, 'on this very night.'

PAGE 65. l. 5. ἕως οὗ. Supp. χρόνου, προσ. Note the use (freq. in N.T.) of the verb in the *subjunct.* after ἕως οὗ; though the *fut. ind.* sometimes occurs.

ἀπεσπάσθη ἀπ' αὐτῶν, 'departed from them,' withdrew.

9. ἕως θανάτου, 'unto death,' meaning 'so that he was ready to die under it.'

12. θεὶς τὰ γόνατα, 'falling on his knees.' The expression occ. also at Matt. xv. 19., and oft. in Acts.

17. ὡς σύ. Supp. θέλεις. fr. θέλω.

22. μίαν ὥραν, accus. of space of time.

PAGE 66. l. 3. πρόθυμον. Supp. ἐστί.

4. ἐκ δευτ. 'for the second time.' To be constr. with προσευξ.

6. ἐὰν μὴ αὐτὸ πίω. A peculiar form of expression, eq. to 'but drink it I must.'

10. βεβαρημένοι, supp. fr. the context ὕπνῳ, 'weighed down for sleep.'

ἀφεὶς αὐτοὺς, 'letting them alone [asleep as they were].'

15. ἀπέχει, supp. ὁ καιρὸς, q. d. 'the season [for your watchful attendance on me] is past.'

ἡ ὥρα. Meaning the time for his being betrayed. ἤγγικε, 'is at hand.'

21. ᾔδει. Plpf. for pf. *knew.*

PAGE 67. l. 3. αὐτὸς, 'he [whom you seek].'

4. κρατήσ. αὐτ. 'seize him.'

6. ἐφ. ᾧ, supp. πράγματι, or such like, 'for what [business] have you come?'

14. ἀπὸ μακρόθεν, 'from far,' far off, at a distance. A pleonastic form of expression (since μακρόθεν might of itself mean the same) to which a parallel is found in our *from thence.*

PAGE 68. l. 4. καί, for καίπερ, 'yea though.'

5. ἴσαι—οὐκ ἦσαν, 'were inconsistent,' 'did not tally.'

11. τί—σου καταμ. The genit. of person here is governed by the κατὰ in comp.

15. κατὰ τοῦ Θεοῦ ζ., 'by the living God.'

22. ἔνοχός ἐστ. θανάτου. So Mk. iii. 19. ἔνοχος αἰωνίου κρίσεως. Supp. κρίματι, for the *dat.* is the *proper* syntax. So Matt. v. 21. sq. ἔνοχος τῇ κρίσει.

PAGE 69. l. 7. μετὰ βραχύ. Adv. phrase for adv. *shortly.*

ἕτερος, supp. ἄνθρωπος, 'another person.'

ἰδὼν αὐτὸν, 'on seeing him.'

15. καταναθεματίζων. Supp. ἑαυτόν. The full sense is: 'to utter curses against himself [if he spake untruth].'

17. ἐκ δευτέρου. An adverbial phrase for adv. *the second time.*

18. στραφεὶς, 'turning himself about.'

PAGE 70. l. 4. μεταμεληθεὶς ἀπέστρεψε. Particip. of *origin* or *cause.*

8. σὺ ὄψει, supp. τοῦτο, 'thou wilt look to [that].' Be that *thy* concern. At τί supp. ἀνῆκόν ἐστι, or such like.

ῥίψας τὰ ἀργ., 'having thrown down the money.'

9. ἀπήγξατο, 'hanged himself.'

17. κωλύοντα — διδόναι, 'forbidding men to pay.'

PAGE 71. l. 3. ἐκ τοῦ κόσμου τούτου, '[one] of this world.'

4. κατηγόρουν αὐτοῦ πολλὰ, supp. κατηγορήματα = αἰτιάματα, 'brought many accusations

against him.' The genit. depends on the prep. κατὰ in comp.

12. οὐδὲν—αἴτιον, 'nothing criminal.'

13. ἐπίσχυον, 'they grew more urgent.'

PAGE 71. l. 16. ἕως ὧδε. Lit. 'unto hither,' i. e. unto this place (Jerusalem).

17. ἀκούσας Γαλ., 'on hearing [spoken the word] Galilee.'

19. ἐπιγνοὺς ὅτι, 'having learnt that.'

20. ἀνέπεμψεν αὐτὸν, 'sent him up' for trial and judgment.

22. ἰδὼν—ἐχάρη, 'was rejoiced on seeing (i. e. to see) him.' Particip. of *cause* or occasion. And so supra p. 5. l. 1. ἰδόντες—διεγνώρισαν.

PAGE 72. l. 1. ἦν—θέλων, 'had been wishing.'

7. περιβαλὼν αὐτον ἐσθ. λαμπ., 'having cast about him a scarlet robe.' Verbs signifying *to put on* or *put off* (as περιβάλλω here and Joh. xix. 2. ἐνδῦσαι, Matt. xxvii. 31., Mk. xv. 17. 2.) take two accusatives, of *person* and of *thing*.

14. οὐδὲν αἴτιον, 'nothing guilty,' no guilt.

19. αὐτῷ, for ὑπ' αὐτοῦ.

21. ὅνπερ ᾐτοῦντο, 'whom they called for.'

PAGE 73. l. 3. αἰτεῖσθαι καθὼς ἀεὶ ἐποίει. At αἰτ. supp. αὐτὴν, and take ποιεῖν fr. ἐποίει.

7. θελ. ἀπολύσω. Here ἀπ. is in the subjunct., and ἵνα, or such like, is understood, as in Lu. ix. 54. θέλεις εἴπωμεν, where, as here, the sentence is interrogative.

13. αἶρε τοῦτον, 'Away! off with him [to death].'

23. οὐδὲν ὠφελεῖ, 'he is doing no good,' effecting nothing.

27. ὑμεῖς ὄψεσθε, 'look *ye* [to that] = yours be the blame.

PAGE 74. l. 1. αἷμα αὐτοῦ ἐφ' ἡμᾶς. Understd. ἔστω, *be*.

2. τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι, 'to satisfy the desires of the people.'

3. γενέσθαι, Lat. *fieri*.

11. κάλαμον. Supp. ἔθηκε, fr. the foregoing ἐπέθηκε.

12. ἐπὶ τὴν δεξίαν, for ἐν τῇ δεξιᾷ.

13. χαῖρε, ὁ βασ. τ. I. Here ὁ is not the article, but, as oft. in N. T., the sign of the vocative (O), thus converting the nomin. into the vocat.

23. ἐπιλαβουμένοις, 'laying hold of,' i. e. by impressment. Verbs of *laying hold of* govern the genit.

PAGE 75. l. 1. φέρειν, for τοῦ φέρειν or ἵνα φέρῃ, with which comp. ἵνα ἄρῃ in Matt. and Mark.

3. ἐκόπτοντο, 'beat themselves,' beat their breasts. Midd. voice in a reflexive sense.

PAGE 75. l. 6. μὴ κλαίετε ἐπ' ἔμε—τεκν. ὑμ., 'Weep not over me, but over your children.'

10. ἔδωκαν αὐτῷ πιεῖν. A remarkable use of the infin.; occurring also in Joh. iv. 7. 10., and likewise in the Sept. and Class. writers.

20. διεμερίσαντο, 'divided among themselves,' i. e. for *their own* use, as is intimated by the use of the midd. voice.

PAGE 76. l. 1. ἐπὶ τὸν χιτῶνα, 'over his tunic, or inner garment.'

20. εἰ θέλει αὐτὸν, 'if he delights in him.'

PAGE 77. l. 1. ἐπιτίμᾳ αὐτῷ. Verbs of *rebuking* take a dat. of *pers.*, with or without an accus. of *thing*, i. e. of the offence.

2. ὅτι ἐν τῷ αὐτῷ κριμ. εἶ, 'seeing that thou art [suffering] under the same sentence.'

3. ἄξια — ὧν ἐπράξαμεν, ellip. for ἄξια ἐκείνων, ἃ ἐπράξ., 'punishment worthy of our offences.'

19. τὰ ἴδια, supp. οἰκήματα, 'his own residence.'

PAGE 78. l. 4. ἐστι, '*means*.'

5. εἰς τί, eq. to ἵνα τί. Lit. 'for what [purpose?]' *why?*

10. πλήσαντες σπογ. ὕδατος. Verbs of *filling* take an accus. and genit., as here, and in Joh. xi. 7. γεμίσατε τὰς ὑδρίας ὕδατος.

11. ὑσσωπῷ περιθέντες, 'having put it (i. e. wound it) around a ὑσσ., a stalk of the hyssop plant.'

18. εἰς δύο. Supp. μερη.

22. τῶν κεκοιμ. ἁγίων, 'of deceased saints,' the ious dead.

PAGE 79. l. 2. οἱ συμπαρ. ἐπὶ τὴν θεωρ., 'who had gone together to the viewing of this spectacle.'

3. θεωροῦντες, 'on viewing.'

εἱστήκεισαν δὲ ἐκεῖ, 'Now there were standing there.' Plpf. in impf. sense.

16. ἀκολουθ. αὐτῷ. Verbs of *following* take the dative case, because there is implied *relation* to the person *for* whom the action is done. So in διηκόνουν, just after, the same principle is applicable, and in a *greater* degree, the action being done *unto*, and for *the use* and behoof of, the person.

19. εὐθὺς, adj. for adv. εὐθέως.

PAGE 80. l. 3. ἠρώτα, ἵνα ἄρῃ, 'he asked that he might [be permitted to] remove.'

10. προσεκύλισε—θύρᾳ. The dat. is dependent on the prep. πρὸς in composition.

21. τῇ ἐπαύριον. Supp. ἡμέρᾳ.

23. ἐμνήσθημεν. This verb is pf. *pass.* in *form*, but act. in *use*, and has a *pres.* sense, 'we remember.'

24. μετὰ τρεῖς ἡμ. Lit. 'within three days,' i. e. on the 3d day.

25. ἐγείρομαι. Pres. for fut. to intimate *certainty* of occurrence, as in Mk. ix. 31. ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται, and Matt. xxviii. 6. προάγει.

PAGE 81. l. 7. ὡς οἴδατε, 'as (well) as ye know (how),' i. e. can devise.

12. ἐκβεβλήκει, 'had been cast out.'

16. λίαν πρωὶ τῆς μ. ἡμ., 'very early in the morning of the 1st day of the week.' μίας for προτέρας, as in Engl. numerals for ordinals. The genit. is one of *time*.

19. ἡμῖν, dativ. *commodi*.

21. ἀνατείλαντος τοῦ ἡλίου, 'when the sun had risen.' Genitives absolute of *time*.

23. ἐγεγένητο, 'there had been.'

24. ἀπεκύλισε, 'had rolled away.' Aor. 1. for plpf.

PAGE 82. l. 1. ὡς ἀστρ. Supp. ἦν.

7. περιβεβλημένον στόλην. The accus. is used, because περιβάλλω is one of those verbs which take a *double* accus. of thing and of pers. in the act.; but in the pass. only one, that of *thing*.

13. προάγει, for προάξει. See above p. 80.

15. ἰδοῦ, εἶπον ὑμῖν, 'Mind! I have told you.'

18. ἀπαγγεῖλαι, for τοῦ ἀπ. Infin. of *purpose*.

24. ἀργύρια ἱκανα. Lit. 'a good many pieces of money,' meaning (as we say) a good round sum.

28. ἐπὶ τοῦ ἡγεμ. Lat. *apud*, *coram*, 'in the presence of.'

PAGE 83. l. 1. ὑμᾶς ἀμερ. ποιήσ., 'we will make you safe from harm.'

11. περὶ τούτου, supp. πράγματος, 'about the matter.'

ἐπέστησαν—αὐταῖς. The dat. depends on the ἐπὶ in composition.

14. τὸ πρόσωπον. By Hebr. for τὰ πρόσωπα, as in Matt. xvii. 6. ἔπεσον ἐπὶ πρόσωπον αὐτῶν, and Revel. vii. 11.

PAGE 84. l. 8. ἦλθε—καὶ ἔβλεπε. Impf. for plpf., as in Act. iv. 13. and elsewhere.

16. παρακύψας βλέπει. Particip. used as Latin gerund., 'on stooping down, sees.' *Narrative pres.* for past tense.

PAGE 85. l. 5. οὐδ. ᾔδεισαν, 'did not yet understand.' See Clav.

14. ἔκειτο, 'had lain.' See above p. 84. l. 8.

18. τὰ ὀπίσω. Supp. μέρη.

20. ἐστι, for ἦν, and ᾔδει plpf. for pf., as supra p. 85. l. 5.

PAGE 86. l. 14. ἑώρακας pf. for plpf., as in Lu. i. 22. ἐπέγνωσαν ὅτι ὀπτασίαν—ἑώρακ. At ταῦτα εἶπεν repeat ὅτι from the preceding.

εἶπεν, 'had said,' aor. 2. for plpf., as in Joh. xi. and elsewh.

19. ἀπέχουσαν σταδ. ἐξ. ἀπὸ Ἱερ. The same constr. (gen. of place with accus. of measure) occurs also in Class. writers.

PAGE 87. l. 2. *τοῦ μὴ ἐπιγν.*, for *ἵνα μὴ ἐπιγνῶσι*, 'so that they did not know him.'

3. *τίνες οἱ λ.* Supp. *εἰσί.*

7. *παροικεῖς*, for *πάροικος εἶ.*

ἔγνως, *past* in *pres.* sense, 'knowest not.'

14. *ὅπως τε*, to be referred to *οὐκ ἔγνως.*

17. *ἠλπίζομεν ὅτι αὐτός ἐστι*, for *ἦν — ὁ μέλλων λυτροῦσθαι*, 'who was to redeem.'

18. *σὺν τοῖς πᾶσι*, 'with all this,' eq. to '*and moreover.*'

19. *τρίτην ἡμέραν ἄγει*, &c., meaning, 'It is now the 3d day since his death.'

20. *ἐγένετο*, 'took place.'

24. *λέγουσιν*, for *ἔλεγον.* Narrative pres. for impf., and *ἑωρακέναι* pf. for plpf.

PAGE 88. l. 1. *βραδ. τῇ καρδ.*, 'slow in understanding.' *καρδ.* for *διάνοια.*

2. *τοῦ πιστ.*, for *εἰς τὸ πι.*

ἐπὶ πᾶσι, a peculiar idiom for the more usual *simple dative* or accus. with *εἰς.* *οἷς*, by grammatical attraction, for *ἃ.*

3. *οὐκ ἔδει*, 'must not,' namely by the ordination of Divine Providence.

9. *προσεπ. πορρ. πορ.*, 'made as though he would have gone further.'

10. *παρεβιάσατο αὐτόν*, 'they prevailed upon him (to stay).'

13. *τοῦ μεῖναι*, for *εἰς τὸ μεῖναι.*

17. *αὐτῶν — ὀφθέντων.* Construe *οἱ ὀφθ. αὐτῶν δειν.*

19. *ὄφαντος ἐγένετο*, for *ἐφανίσθη*, 'he became invisible.'

22. *ὡς*, for *ὅτε.*

27. *τὰ ἐν ὁδῷ.* Supp. *γενόμενα.*

PAGE 89. l. 2. *διὰ τὸν φόβον τῶν Ἰουδ.*, 'fear [on account of] the Jews.' Genit. of object.

16. *ἀπὸ τῆς χαρᾶς*, 'out of (i. e. for) joy.'

17. *τι βρώσιμον*, 'any thing eatable.'

21. *λαβὼν—ἔφαγεν*, 'he took and eat it.'

κἀγώ, for *καὶ ἐγώ*, '*even so I*.'

PAGE 90. l. 6. *βάλω*, 'put (with force), *thrust*.'

9. *οὐ μὴ πιστ.*, 'I will by no means believe.'

10. *ἔσω*, for *ἐν τῷ οἴκῳ*, 'at home,' i. e. in the common lodging, where they assembled.

12. *ἔρχεται*. Narrative pres. for aorist.

14. *ὠνείδισε τὴν ἀπ. αὐτῶν*. The term *ὀνειδ.* is *properly* applicable only to *persons*, but is sometimes (as here) used of *things*, when these are *qualities* of persons, and accordingly liable to *blame*.

16. *ὅτι τοῖς—ἐπιστ.* Construe *ὅτι οὐκ ἐπίστ. τοῖς θεασ. αὐτὸν ἐγ.*, 'those who had seen him risen.'

17. *φέρε—ὧδε*, 'reach hither.'

PAGE 91. l. 1. *ἐπορ. ἀπαγγεῖλαι*. Infin. of *purpose*, for *τοῦ ἀπαγ.*, or *ἵνα ἀπαγγείλωσι*.

3. *χαίρετε*, 'all hail!' a form of salutation.

4. *ἐκράτησαν αὐτοῦ τ. πόδας*, 'clasped his feet.'

11. *οὗ ἐτάξατο αὐτοῖς*, for *εἰς τόπον οὗ ἐτ.*, 'to the place where he had directed (aor. 1. for plpf.) them to go.' Verbs of enjoining govern the dative.

12. *ἰδόντες αὐτόν*, 'on seeing him.'

οἱ δὲ, for *τινὲς δὲ*, 'but some,' i. e. certain persons.

16. *μαθητ. πάντα τὰ ἔθνη.*, 'Disciple all nations,' i. e. make disciples of persons of all nations (heathens as well as Jews).

17. εἰς τὸ ὄνομα, 'into (or unto) the name.'

21. πάσας τὰς ἡμέρας. Lit. 'at all days or times,' accus. to express *duration* of time, as to *continuance*.

PAGE 92. l. 1. ἐφανέρωσεν — ἐπί, &c. The constr. is, 'Ο Ἰησοῦς πάλιν, οὕτως ἐφανέρωσεν ἑαυτὸν τοῖς μαθηταῖς.

7. ὑπάγω ἁλιεύειν. Pres. for fut. as said of what is very soon to take place. It may be rendered literally, 'I am off to fish,' or 'a fishing.' The infin. is here used (as oft. after verbs of *coming* and *going*) like the Latin supine in *um*. Compare the Homeric βῆ δ' ἰέναι, 'he stepped forth,' and the Platonic ἥκομεν μανθάνειν. And so, just after, at ἐρχόμεθα.

18. ἀπὸ τοῦ πλήθους, 'for (on account of) the multitude.'

PAGE 93. l. 1. δίκτυον τῶν ἰχθύων. Supp. μεστόν. The ellips. is found in our own language, e. gr. 'a purse of gold.'

3. ἐπικείμενον. Supp. αὐτῇ.

9. δεῦτε ἄριστ. 'Come hither and take breakfast.'

10. ἐξετάσαι αὐτόν. In ἐξετ. is implied λέγοντες.

16. πλεῖον τούτων, 'more than those [do].'

21. ποίμαινε, 'feed and tend.'

28. νεώτερος, as we should say, 'a *younker*.'

PAGE 94. l. 12. συναλιζόμενος παρήγγειλεν αὐτοῖς, a *brief* mode of expression, for συναλιζόμενος αὐτοῖς παρήγγειλεν αὐτοῖς, 'Being assembled with them, (i. e. being with them when assembled,) he charged them,' &c.

17. οὗτοι (supp. εἰσι) οἱ λόγοι.

22. *τοῦ συνιέναι*, for *ἵνα συνίωσι*.

24. *ἔδει*, meaning that 'it was so ordered by Providence.' At *κηρυχθῆναι* repeat *ἔδει* in the same sense, the construction being, *καὶ οὕτως ἔδει μετάνοιαν καὶ ἀφ. ἁμαρτ. κηρυχθῆναι.*

PAGE 95. l. 6. *καθίσατε*, 'abide ye!'

7. *ἕως ἐνδύσησθε δύν.*, 'until ye assume (i. e. receive) power.'

9. *ὕδατι*. Dat. of instrument, more usually expressed by a *preposition*, as just after, *ἐν πνεύματι*.

17. *Σημεῖα — παρακολουθήσει*. The constr. is, *ταῦτα δὲ σημεῖα παρακ. τοῖς πιστ.*

19. *γλώσσαις — καιναῖς*, 'by the use of languages' new (to them), i. e. hitherto unknown to them.

21. *οὐ μὴ βλάψει*, 'it shall by no means hurt.' At *θανάσιμον* supp. *φάρμακον*.

PAGE 96. l. 3. *διέστη ἀπ' αὐτῶν*, 'he was parted from them.'

4. *βλεπόντων αὐτῶν*. Gen. absolute of time, *while*.

7. *ὡς ἀτενίζ. ἦσαν*, 'while they were looking stedfastly.'

THE END.

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